

The Secret
of
Man And World

(A True Biography of Everyman)

KOUTH A MOHANRAM SASTRY

Aatmavidya Ashrama

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DEDICATION

*This flower of a book, The Science
of Bliss, is dedicated to all
aspirants for an everlasting
perfect happiness of
Self Realisation.*

—AUTHOR.

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Sri Koutha Mohanram Sastry has expounded the central truth of Advaita Vedanta in this book "THE SECRET OF MAN AND WORLD" of about 200 pages in a simple non-technical language for the easy understanding of the lay man. As he himself points out, the subject matter dealt with in this book will be of interest only to those who have the philosophical bent of mind and are interested in realising the ultimate truth.

According to Advaita, Brahman alone is real, the world is illusory, and the individual self (*jiva*) is non-different from Brahman. One who realises Brahman-Atman attains everlasting bliss by overcoming bondage which is due to *avidya*. Sri Mohanram Sastry brings out the central idea of Advaita by explaining the nature of the Self (*Ātman*), the impermanence of the world, the cause of misery and the way out of it, and the significance of renunciation. Explaining the nature of *jīvanmukti* he rightly points out that one who has attained the right knowledge of the Self can move about in Society and be a source of illumination and guidance to others.

I am sure that this book will be useful to those who are interested in Advaita.

Madras

October 16, 1969

T. M. P. MAHADEVAN

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18-2-(9

Sri Koutha Mohanram Sastri's neat little book THE SECRET OF MAN AND WORLD is an inspired account of the essentials of Advaita Vedanta. He has discussed in eloquent style in a highly Practical way the different aspects of Advaita. A glance at the headings reveals how the author has left no important aspect of the philosophy and its applications to practical life. In short, it is a stimulating and useful introduction to the study of Sankara's eternal wisdom and its practical adoption.

P. NAGARAJA RAO

Panditharaja,
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Bangalore-4
27-6-1970.

This Book "THE SECRET OF MAN AND WORLD" is a collection of over twenty articles by the author Sri Kowtha Mohan Rama Sastry, written down by him for his own Bramhabhyasa, as is said in the introduction. They are obviously intended to provide points for the aspirant to his spiritual progress by indicating clearly the 'GOAL' and the 'MEANS'. The writing is simple and practically free from technical phraseology and will provide the beginning (i.e. a good introduction) for a sincere seeker after truth.

V. S. RAMACHANDRA SASTRY

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The Author

Introduction

The aim of this small publication is to help those interested in the subject by suggesting the path and means to the goal of eternal happiness in accordance with Upanishad Bodha (teachings) in clear and simple language and easy terms of *paribhasha*. This book is based on the authority and pramanya of the Upanishads and the standard texts of Jagadgurus, Purvacharyas and also on the experiences of great men, to illustrate principal Siddhanta easily and appropriately. It is hoped that this will serve as a guiding light for the aspirants to get back their perfection with eternal bliss, knowledge and happiness.

Though I tried to put this highly technical subject of Advaita, "Brahma-Satyam and Jagan-Mithya" with pramanya in a simple and practical way in a common man's language, yet, with due respect to my readers, I wish to mention that the subject matter of this book can be of interest, help and use only to those who desire to know

and realise the real truth of this existence, for their eternal happiness, not being fully satisfied with the present state of their experiences with this body and world. To them this will serve as a means to the end they desire and will benefit them as a tonic. But for those who are quite content or happy with the present life and existence as they are, there is no need for this tonic and even if it is taken, the benefit will be very little or nil. It is also a well known fact that mere buying of a tonic and preserving it will do no good but the benefit can be got or realised only when it is properly taken or used.

I wish to mention that the various chapters on the subjects in this book are not those written with a view of writing any book. But considering that writing will be a good test of my knowledge of the subject and more so with this supreme, intricate and invaluable subject matter of Advaita Philosophy, these papers were written only for my Brahmavidyabhyasa (practice) now and then on a long duration. I kept them as scripts on loose sheets for a long time.

INTRODUCTION

But in due course I got some encouragement, as I was told that my writings were very graphic with understanding and clarity of Sidhanta correctly, suggesting me their publication also, when I read out my papers to scholarly eminent pandits on the subject for verification to the correctness of my knowledge of this supreme subject. It has encouraged me all the more when my book had the blessings of Sri Jagadguru Sankaracharya of Kanchi Kamakoti Peetham, appreciating the clarity and Sidhanta and advising me to publish the same in a book form to be of use to others also.

So I decided for this publication. However, as it is a matter not written with a view of publishing a book and as mentioned above the contents of this book are my random thoughts now and then noted, for my Brahmavidyabhyasa only, I request the readers to excuse me for the drawbacks and shortcomings, if any, in this small treatise of mine.

Secunderabad, }
23rd June '69. } **Koutha Mohanram Sastry.**

The Secret of Man and World

Of all creation it is said that man is the nearest image of God. It is not so in the sense of man's limited body or senses but with reference to his knowledge as man, being the nearest counter-part of God who himself is the perfect embodiment of eternal truth and knowledge. Of all creations it is only man that is bestowed with the faculty of discrimination to know truth from untruth, the real from unreal, with his Nityanitya-viveka with the aid of knowledge of shastras. He is very near to God in knowledge and the faculty for development to know that he is God himself, which is the eternal truth, is given only to man. Thus man has a responsibility to know more about himself as he likes to know about his acquisitions and possessions. The right is common both for man and animal, just to enjoy what is before them, or get frightened with what they do not like. But the Almighty has blessed only man with discrimination and far-sightedness. With these two faculties man must always

try to know also what he is, besides what he wants to get for his life. This life seems to end sometime or other with no notice. So it is necessary to know what this birth is and death is to him. Why have we to compulsorily die? What is it that makes us all necessarily die? Where do we go? What is this cycle of births and re-births? How long is this to go on? What is the end and our final destination? Is there any end to Samsara? How can we get rid of this misery of Samsara? What is the way to reach the Truth absolute? What is our independence in life? How far are we able to command independence as we wish? There seems to be nothing. Why is it so? How far is our doership holding good? Have we really these doerships or are these only ending in our imagination, or what? What is this world? Is it real or not? If it is not real, how? Shastras say it is not real. How is it? How could it be? What is happiness? Where is happiness? Are we really happy? What is real happiness? How to realise it? All these questions are to be solved with Sasthrabodha and discrimination by an aspirant and these are in a way secrets

that are not known to a common man due to his lack of exertion to know the truth ; by not feeling the need because of his ignorance. He is taking experiences as they are as real and undergoing the misery of this Samsara as unavoidable.

But Shastra is telling us, that this misery can be avoided by gaining correct knowledge and practice by those who ardently and earnestly wish the liberation of their Soul from this Anaadiavidya. For an aspirant there is the necessity of knowing what Shastra is saying to regain his perfect and everlasting happiness by knowing the Absolute Truth. As we are all experiencing this life as man and world, we shall slowly take to study the facts about this with discrimination.

The Sense of 'I' & Its Reality

This sense of I, is essential to everyone from the highest to the lowest beings of this universe to express the consciousness of their individual self. Without the feeling and identification of this individual self as I, there is no world to anyone. So, if there is no sense of I, there is no world, as it cannot be experienced. Hence, this "I-Consciousness" is an essential factor needed to everyone in this existence of world. But, this world does not seem to be permanent to anyone, except for very few on this globe, by way of about hundred years maximum lease of life. All the enjoyments and experiences of this individual self as I, however great they may be, are everchanging and coming to an end to every being some day or other, often without notice. So it is a proof to any man of wisdom that this self of individual I, and this universe also are only ephemeral and not permanent in the sense of eternity. This life is only a question of short lease or long lease with a simple or

hard term of labour to anyone with his individual sense of I. So, this individual sense of I is only a factor of impermanency to man with a never-ending rotation of deaths and births, high or low, with more misery than happiness. To put an end to this constant evolution and misery to man, it is necessary to know the cause for this, because, by knowing the cause alone we can remedy the effect of anything. This cause can be known only by a proper and discriminatory analysis of the effect. So, we will try to do so with this individual sense of I.

The real meaning of this sense of "I" is knowledge or intelligence, but not one's own body or even mind and this can be clearly proved by the very experience of man himself and the world. Yet, to explain this subject in detail, clearing all doubts, requires elaborate explanations with chapters of writing. But, restricting to the size of this small book, only a comprehensive narration of the subject is given below.

This ninth letter of the alphabet is being used as a pronoun of the first person to

express this consciousness of self by every one, from a king to a commoner, from the wisest to the most ignorant and from the oldest to an infant of months, all alike. To know the secret and reality of this simple word "I" requires some study, as it is a mystery to all wisemen to know what it is correctly or what it should be in reality with experience of all alike in this universe. Man is said to be the highest embodiment of intelligence in this creation and every man is expressing his identity of self-consciousness only through a word of the same meaning as this "I" in English, or in whatever other language a person has to talk. Invariably all human races are using only a word of the same meaning for the same expression as "I". So, the underlying substance for this expression by all men alike to identify themselves in one and the same way must be one and same, as is in the case of innumerable mudpots and utensils though all of them are of different shapes and sizes; that all are only from clay and nothing else. From the analysis of these one can understand that several and all products of clay are only from clay of the same

nature as a basic product. Hence, it follows that all the seeming selves expressed individually by all men in their own different languages as one's own self must be of the same nature, and that nature, which is common to all seeming selves, must be only intelligence. Because the first person pronoun "I" denotes only the expression of intelligence of one's own self and nothing else. As a rule, everyone gets his experience only by knowledge; either direct or indirect and there is no other way. So, intelligence must be the source for any experience and without knowledge there can be no experience. But we are seeing that every Jeeva from the smallest to the highest is having its experience and this experience is life. So, without knowledge there can be no life and without life there cannot be the self-identification with the sense of "I". So, the sense of "I", to anyone in the beginning and now also must be from this one perfect intelligence. This intelligence and what is called knowledge is one and the same, but known so, with its different aspect of use by man. In the beginning of the creation and after also, the real form of this remains to be one

universal unlimited perfect knowledge which is known as God and all the seeming limited knowledge has apparently become innumerable Jeevas of which man is the highest. That is why it is said, "Man is the nearest image of God". Always this God is one eternal formless all-pervading perfect intelligence and man is supposed to be the nearest approach to God.

It is the intelligence that is giving to every man or even other Jeevas the self-consciousness through the sense of 'I' and it is a fact well-known to all that without this "I" no one can experience this world. If there is no "I-consciousness", there is no world to him. The universal "I-consciousness" alone is being expressed by everyone as his 'self'. So, it must be accepted that the existence of this universe is dependent on this "I-consciousness" which is called self. Without the self, this universe cannot be experienced and so it follows that this universe is only an expression of experience of this self.

Now, we have to consider what must

be this self which is invariably being experienced by all alike which is causing the same experience of identification of this self as "I" to every one and even creating this world and the man or jeeva. So, there must be something which is the cause in the beginning to this creation of this world and man. Here starts the philosophy of several theories which people are following in their own way. Regarding the sense of "I" and the creation of this world, every theory of philosophy is giving its own principles and conclusions. But still the mystery of this "I-consciousness" remains the same, not being satisfactorily solved, to an intellectualist with a rational mind.

The most rational solution to the question of this universal mystery is answered in a most logical way, only by Adwaita philosophy. It says that before this creation of man and world and after also, there is only one perfect intelligence of existence and nothing else in reality. There is no man or any being in this universe without intelligence, good or bad, and without intelligence there cannot be man or world.

Intelligence can be got only from intelligence, Spirit or Chaitanya, whatever we call it, but no intelligence can be got out of nothing or such as from matter of inertia, for example a lump of clay etc. Every Jeeva in this universe is using this one eternal perfect intelligence to identify himself with the perception of this I, with a feeling of division, but the division is not correct. This notion of division and limitations is due to Maya and nothing else. So it must be decided, in the beginning of this creation there must have been only one eternal perfect intelligence as the creator, basing on the common experience of man, in this universe. We have to accept this one perfect intelligence of existence alone which seemed to have got evolved by the force of this Maya, with an illusion from time immemorial, as this seeming world and man. Hence, this one perfect knowledge only appears to have been got into innumerable divisions of Jeevas (Man) with this creation of fragmentations and limitations as the objects of this universe. All this is only apparent but not real in accordance with the eternal truth. So, it must be only one perfect intelligence that must be in the

beginning of this creation, as, without knowledge, man cannot have the perception of his self or the universe. This 'Self' with intelligence is being enjoyed by everyone in this universe. That 'Self' without knowledge is a dead matter and is getting perished, but the self of man is not getting perished along with his body. This one perfect knowledge which is the true self of man and what is called Gnana by an Adwaitin seems to have become habituated to the feelings of his limitations with creation and body, due to misconception of wrong thinking, by the force of Maya. Though this original knowledge (Jeeva) is pure and all-pervading without limitations, in due course, by the force of Maya, from time immemorial, he seems to be identifying himself with this body of his and the limited objects of this creation also as real.

So, as the saying goes that 'Habit is second nature,' man has become conditioned with his second nature of limitations, forgetting his real self. This conditioned man is perceiving this cause and effect with his temporary experience of pain and

pleasure as true to him. but they are only ephemeral and not true. This one unlimited perfect knowledge alone is the true self of man. The limit is always a mere fiction. Now, coming to our point about this 'I-consciousness' of man, from the above facts we have to reconcile that this universal consciousness is nothing but one perfect knowledge in the beginning of this creation. Without knowledge there cannot be consciousness for this body and if it is not so, this should be for the dead body also. It is not being seen anywhere. So, we have to agree that when a man is expressing his identification as I, it must be with this knowledge plus something else, which exists as a matter in the form of man, which is insentient. Every man knows that his body is insentient and is not capable of understanding, but, it only follows the directions given to it by the power of knowledge, which is mind, which is also a part of creation and not true. So, minus this body, there must be some external substance of knowledge within the frame of the body, as otherwise, there is no possibility of intelligence to man or even any Jeeva, and this is clear to be known by all the wise. It

is known to all that mere matter is not sentient. So, when a man identifies himself with his sense of 'I,' it must be knowledge only but nothing more in reality. This correct knowledge of himself to man is the true self and that alone is a man's real self. But, in identifying himself, man is not properly doing so, by identifying his true self alone as 'I,' but wrongly including in this identification his body also which is only matter and this combined identification by man as his self or himself is a misconception and is due to ignorance.

It is a wrong identification of his self by man due to his second nature out of ignorance. So, correct knowledge is the true self of man and the real meaning of this sense of 'I' is knowledge. Man is always identifying his 'self' of knowledge with this perception of 'I-consciousness'. So, it is wrong to think that we do not know what our true self or knowledge is.

Every man is using it, knowingly or unknowingly. So, the real meaning of this sense of 'I' is knowledge and this alone is

being used for all the experiences of man in this universe, but only with a misconception of his one unlimited perfect knowledge as limited and fragmented with the identification of his body as self. It is a wrong conception. He forgot his original state of perfect happiness and oneness always, thus getting misery to himself and the world. To get rid of this ignorance permanently and to know his true self for his everlasting bliss, a man must know with his discrimination and contemplation that this 'I' of his is one universal perfect knowledge which is all-pervading and always one without a second one to it, and changeless at any time. This is the one perfect knowledge that a man is apparently seeing as so many including his self, and it is nothing but his own self through which he is seeing all this and experiencing, and this is the one perfect knowledge that really exists and all the rest is due to a man's conditioned state of ignorance with his second nature. That aspirant, who, with this knowledge, honestly tries to come out of his misery of *Samsara*, can become so once and for all and no more misery to him. Man must always under-

stand the real meaning of this 'I' as nothing but as the one perfect knowledge within him which is all pervading and which alone is his true self, and he is not bound by this body. So, whenever man thinks of himself as 'I' he must always bear in mind that his true self is one of perfect happiness and bliss always and that alone is himself and the rest are the causes due to his illusion and conditioned state of life now, which is called *Prarabdha* which he has to exhaust with wisdom and attain his salvation. Here some may doubt whether it is possible to remember with love one's own true self which is not being seen, while man has to attend to his existence of status and life. If one is wise and gets a clarity of his true self with a clear perception and love (which is the inherent nature of self), it is easy to do so, just in the same way as a lover remembers his or her object of love while attending to all the duties of life at home and elsewhere also. It is known to all that even when a lover is immersed fully in her work at home, she seldom forgets the person of her lover and carries on her duties as usual remembering her lover always in

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mind. So, in the same way it can be done if one has a desire and love to know himself truly and realise his everlasting happiness and for anyone it is a matter of strong will and decision to realise his ideal, as the saying goes that "practice makes a man perfect". When this apparent individual self with the sense of 'I' merges with the cosmic self, which one alone is of an eternal reality, this sense of 'I' gets vanished just in the same way as a wave with the sea and there will be no more perception of this sense of individual 'I'. Such men stand as One for ever with Eternal Perfection and Bliss.

The Need for the Knowledge of True Self;

This Universe consists of two main divisions known as Spirit and Matter. All the other divisions of whatever category they are, must come under these two and there is no third one. We will try to know the truth of these two, as truth alone gives a man everlasting happiness. The eternal truth always must be one, and there cannot be two truths for anything. Regarding this Universe also which a man is experiencing now, there must be always only one truth Eternal and there cannot be two eternal truths. There may be several as truth-like, but they cannot be real, or truths permanent. It is an admitted fact by all wisemen that the Eternal truth must always be one and it is also a well-known fact to the wise people that truth and permanency give happiness and untruth and impermanency give misery to man in all spheres of life. So regarding this Universe also, it is necessary for a man to know the real truth

THE NEED FOR THE KNOWLEDGE OF TRUE SELF

of these two main divisions for his eternal happiness. Every being wants happiness permanently if he can secure, but in the absence of it he is satisfying himself with impermanent happiness which is ultimately giving him only misery. Man is not able to attain full happiness or bliss, only due to his ignorance from time immemorial which is called and said to be caused by *Anadi Jeeva Bhranti* by Shashtra. This Jeevabhranti is only the inability of man to know the real truth between these two main divisions of this Universe of spirit and matter. It is also known to all the wise and educated men that always spirit controls Matter and not Matter the Spirit. Spirit is force and sentient and Matter is only static and insentient. So, it follows that the second Division of this Universe called Matter must always be worked out by something else which is called Spirit. Now it is clear that without spirit Matter cannot exist as truth, as there cannot be two eternal truths for this Universe as has been explained. Though these are commonly known to all the educated, the purpose of narrating these facts here is to impress on every wise man

the need for and the necessity of knowing his true self with his own experience of facts in relation to this world. Out of these two divisions of Spirit and Matter, Spirit alone is all-force and the eternal truth of this Universe, and Matter is unreal, ignorance, and is being always worked out by some outside force of this Supreme Universal Spirit, in whatever form it may be. The existence of this Spirit is Universal, all pervading, and always one in perfection wherever it is. It is always one of perfection, all pervading and changeless at any time. All the changes and divisions as so many we see are only in Matter, which is not real, and the several combinations and permutations of this real spirit and unreal Matter alone we are seeing as this Universe, which is being experienced by every *Jeeva* undergoing the misery of *Samsara* in cycles of *Births* and re-births. Out of all *Jeevas* man is said to be the nearest image to *God* (Universal Spirit) as has been fully explained in the chapter on this subject. There cannot be any sort of divisions in the Spirit and all the sense of these limitations and divisions as so many *Jeevas* and other forms

are only in Matter which is not real. All forms and names with several *Upadhis* (forms) are a part of this Matter and the form of this human body as man also is the same with a combination of the Supreme spirit and Matter, but this combination is not real and is only illusive, "*Mithya*", as the Supreme Spirit is indivisible and changeless always with its perfection and one-ness.

So, for a man to get at the eternal truth and know his true-self for his everlasting happiness, he must reject all the material side of world and his body also, with his correct knowledge "*Gnāna*" to catch hold of his Real self, that is, to have a clear perception which is always one with perfection and bliss everywhere and all-pervading. The process for this knowledge is called the spiritual science known as "*Brahma Vidya*". The knowledge and realisation of this "*Brahma*" *Gnana* liberates a man from the throes of this misery of '*Samsara*'. It is only to help man with his true knowledge '*Gnana*', Vedanta is saying '*Ekameva Advitiam brahma*' '*Nehananasti Kinchana*' and also "*Tatvamasi*" which means that this Universe

THE SECRET OF MAN AND WORLD

or existence is only one "*Brahma*" and there is nothing further (i.e.) the rest is not real, and that 'Brahma' is your true self.

It is only to get this correct knowledge of man for his eternal happiness "*Advaita Bodha*", the knowledge of "*Advaita Sidhantha*" and self-realisation is necessary. On knowing this and realisation of Brahmaghana man will have no more misery of this "*Prapancha Samsara Dukkha*", and feels himself as one always perfect and this would be an end to this cycle of births and re-births to this *Jeeva*. This is Moksha, and the Freedom of Soul.

The Existence of this Universe

God is the manifester of this Universe and this Universe is from the illusion of God; Man is a part and parcel of this Universe. As God is eternal, it naturally follows that universe also must be eternal: but it is not the real form of God. This Universe is the highest gift of God to man for his realisation of truth that he has come from God and ultimately goes back to God as God. This Universe plays the part of enabling an aspirant to know and realise this truth. The whole universe is beautiful and man has been enjoying it from time immemorial. The whole existence which we call nature has been acting on the human mind from time immemorial for his good and bad, happiness and misery. From this grand universe with so much beauty of nature with mighty elements and planets, man is experiencing his life since his coming to this earth.

When it is so, wherefrom this Universe

ought to have come is a wise and pertinent question for a man to go into. What is his relationship with this Universe and who projected this? Is it real or unreal? Such questions-an aspirant wants to be answered. No one can say that this Universe has come out of nothing, 'Sunya'. Because that which comes out of 'Sunya' or Zero must go back to Zero, as the effect can never be different from the cause just in the same way as a pot made out of clay must go back to clay. In fact the reality of the pot is not different from clay. Any wise man with a little wisdom and discretion can know that this universe cannot come out of nothing as we are not seeing at any time anything coming out of nothing. So it cannot be said that this whole universe has come out of 'Sunya' or 'nothing'. How can anything real come out from nothing? It is impossible. So there must be something out of which this existence or creation has come out. For any creation there should be a Creator and substance for creation. Now coming to our subject of the creation of this Universe we have to understand that out of which all this creation has come. By our experience

THE EXISTENCE OF THIS UNIVERSE

we have to accept that man, rather every 'Jeeva', is a part and parcel of this creation. It is a matter of common sense to know that anything created cannot have such perfection as the Creator. Always the creation must be inferior to its creator. Rather the creator must be greater than creation. Then we have to know who the creator of this universe is, and what the substance is out of which it was created. For that we will examine and analyse the state of this Universe a little.

The existence of this Universe is very peculiar. It is a combination of both the real and unreal, 'Jeeva' and Jada i.e., knowledge and ignorance and that which cannot be determined as real or unreal. It cannot be determined either as real or totally as unreal. That is why Sastra is saying that this world is Anirvachaniya i.e., which cannot be determined in either way. This state of reality of the universe will appear as real till a man knows the truth of his Real Self and this Universe also. Then it becomes unreal but till then it remains for all secular purposes as real. This sort of reality of the

universe is called Vyavahara-Satyatva which means true only for some time till it is found as not true. By Paramartha Gnana the existence of the Universe ceases to be eternally true, or real. To say that this world is not real is not possible because it is being experienced invariably by every man and other Jeevas also. To say it is real also is not possible as it has not the qualities of truth permanent. Eternal truth must always be changeless. We do not find these two qualities with this Universe. It is ever changing and impermanent by itself and to man also. No man is able to have this Universe eternally. The world has only an ever-changing permanency. Its permanency always is changing, and at no time it is without changes. Change is the order of this universe. We have to stop these changes of the universe going on for ever to know the eternal truth and reality of this world. Change is the result of motion and this motion cannot be without force or disturbance to the original state. That original state is one non-moving changeless existence in the beginning of this creation. To that one existence in the beginning all this

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motion of changes is caused by the force of ignorance from time immemorial which is called Avidya or Maya in philosophy. All wise men can understand that knowledge is permanent and ignorance is an interruption and temporary because it is only hindrance in the middle to any reality. So this Maya is one which is neither in the beginning nor in the end but only in the middle. Such ignorance or Maya is the cause for this one existence to appear as these innumerable limited objects as man and world. In ultimate reality they are also one. The word Maya itself denotes that which is never really in existence but only an illusion called 'Bhranthi'. It is only an interruption to the knowledge of the truth but there is not really in existence anything like Maya. Maya or Bhranthi is the result of ignorance, and misery is the result of this ignorance. So man has to accept this Maya as he is experiencing misery. Only this Anaadi Jeeva Bhranthi is the cause of this seeming universe with its numerous divisions, diversities, limitations and variances peculiar in several ways. We cannot say when the Bhranthi has come to this 'Jeeva'. It is coming from

time immemorial and is causing misery to this 'Jeeva' who is really one in Existence in the beginning, unknown. So from experience we have to accept it if we are wise. Yet this Agnana or ignorance can be ended permanently with the Gnana or the correct wisdom of man. Out of all creation man himself is the nearest image to God or that one Existence of Reality. Every Jeeva or man is an integral whole of this one Existence though Man is seeing and feeling as several and numerous. Every one of this Universe is only from that one whole existence in full as it is, but not parts, as this one Existence also known as God is indivisible by nature and in reality. So from what we see from creation as many, it follows that every Jeeva after he dispels and comes out of his illusion and ignorance, must get back to his original state of this existence as one Supreme Being.

Now coming to our subject of this Universe, this whole World is in that one Changeless Existence just in the same way as that of a whole tree in its seed. For example where from such a big banian tree

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(some times covering hundreds of yards) comes, if it is not already in its tiny seed of a mustard size. Even the greatest Scientists cannot rationally explain how this biggest tree is in that smallest tiny seed. But the fact is there and this is the force of Maya. So also this whole Universe is in that One Existence with the force of Maya. This force or Maya is causing the process of evolution from inevolution and again from inevolution to evolution to all the creation of this Universe and this is a constant process going on for ever. This creation of the Universe is something like the oscillation of the pendulum of a clock. This oscillation of the pendulum will be going on so long as the force of the key is there. When the force of the key has come to an end, this pendulum stops and the clock ceases to work. No more movement of the clock and that is rest. So also this Universe is for Man. This clock of the Universe is working to him only through the force of Avidya – ignorance of men. Jeeva himself is as this pendulum, and when the force of this Avidyā stops, he gets to rest and the clock of the universe ceases to work on him though it appears to him for some time

more, till his remembrance fades away, i.e. to the end of his *prarabdha*. Afterwards he alone stands for ever with no second to him which is Moksha, but here there is scope for a doubt as to how to stop this force of Maya. Is it in my power? The answer definitely must be that it is in a man's power to stop this force of Maya as it is only an illusion or *Bhranthi* to him, but not real.

This subject requires volumes of explanation but due to the restriction to the size of this small publication, I try only to give a bit of explanation here, which will be of help to an aspirant for a proper grasp of the subject. Let us go back now to our analogy of the banian tree and its tiny seed. Even this small seed if it is allowed to go into the earth as it is, in due course, that will grow into a huge tree of extraordinary dimensions. But if you get this seed fried with the help of Fire, though it remains as a seed to see, even if it is thrown into earth it will have no potency of springing up even into a sapling, not to speak of a huge tree. This is known to all. By frying the seed its potency to grow into a tree and germs of

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its quality also have been entirely lost and the seed remains as a seed only for some time until it gets decayed. So also the case with man. That man who is able to fry the seed of his apparent self agnana with the fire of his wisdom 'Gnana' i.e., the true knowledge of his Real Self, will lose the potency and force for further evolution of births just as a seed fried. Then this world will not bother him and ultimately when this seed of his apparent self also gets decayed i.e., at the end of his Prarabdha, he stands as an Universal Self getting back to his original stage of One Existence as in the beginning of this creation of the Universe which will be no more universe to him.

The Illusion of Man and the World.

The eternal truth is that man is Almighty, God Paramathma Himself and also a perfect Jeeva with absolute freedom and all-pervading. But from times immemorial, this perfect Jeeva, by the force of Maya (as our world experience shows) forgetting himself, i. e., his *Akhandā Paripurna-Swarupa*, seems to have got entangled (not in reality) with *Parichhinna Bhranthi* i.e., as disintegrated into many souls and Jeevas which are not real. We at times see with *Bhranthi* (illusion) in semidarkness a snake with many movements also, in the place of only a rope. But the true fact is that there is neither snake nor is it moving. It is only a rope. Similarly, we see this one *Adhithana Brahma* as man and the world, i.e., *Adhyastha* (superimposed), the creation. Due to *Anaadi Avidya Jeeva Bhranti*, man is seeing on this one *Brahma Adhithana* only this whole creation with fragmentations and numerous differences. But, as in the analogy of the rope and snake with the help

of light we see the rope as rope. Then the snake vanishes with all its movements, freeing the man from the fear of the snake. Yet, so long as we see the snake, the rope cannot be seen as rope, due to illusion (*Bhranti*) and we see only the snake and nothing else. Yet, the rope will remain a rope whether you see it as a snake or see it as a rope. The change will always be only in the mind of the Seer and nowhere else. So also there will not be any change at any time in *Brahma adisthana* whether we see it as the world of differences with our *Agnana* (ignorance) or see it as *Brahma* all-pervading with *Gnana* (wisdom). It is the same always.

Here there is scope for some of us to think that though Vedanta knowledge has been illustrated with the analogy of rope and snake etc., is it practical and possible now for us to know that the world is *Mithhya* like the vanishing snake seen in the rope? If so, can we dispel our ignorance, this *Anaadi Bhranthi*? And so on.

We have to resolve this problem now and always that it is quite possible on two

grounds; one relying on Veda-pramanya and the other on our experience in the world itself. It is a well-known fact that a man gains happiness by correct knowledge (*Gnana*) and loses happiness by incorrect knowledge (*Agnana*). When it is so in worldly matters why should it not be so in spiritual matters? Our life in this world is nothing but a bundle of experiences either direct or indirect. Again, these experiences are nothing more than our direct or indirect knowledge and perception. It is well-known to all that correct knowledge '*Gnana*' leads to happiness and incorrect knowledge '*Agnana*' launches us in misery. We all know the oft-quoted saying that "Knowledge is Power". But only correct knowledge is power; not incorrect knowledge. No one can deny this, as it is the truth always both in worldly and spiritual matters. We have to accept this as an eternal truth. What is an eternal truth cannot possibly change from time to time. An eternal truth must be the same always and at all times. What was possible at one time must be possible at all times. Thus, there is no scope for anyone to doubt the practicality of this Vedanta Philosophy

and about its adaptability and understanding here and now. It is the same always at all times and is changeless because it is the truth eternal. Always to know or not to know the eternal truth rests only with man, depending on the strength of his mind and his correct knowledge. So, that strength is only within man and he has to develop it from within. He cannot get it from outside. Hence, man to get himself free from the bondages of this seeming world has to know Brahma as *Sarvaadhisthana*, developing the light of *Gnana*, which is present in himself and then his *Adhyasa* (illusion) and *Adhyastha*, (the creation) will vanish with all its modifications. Thus, a man can know the eternal truth and get rid of his fear which is *Anaadi Bhranti*, his agnana, for ever and regain his perfection and freedom. But, until such time as man realises his Trueself, i.e., *Satyaswarupa*, which itself is *Sarvaadhisthana*, the Jeeva will be undergoing the misery of Samsara, i.e., *Anaadi Jeeva Bhranti* and this is the topic which we shall have to consider.

As a result of this *Anaadi Bhranti* or

ignorance, this man is born in the world as a result of his past karma, i.e., one's own *Karma-Phala*. Thus the Jeeva has become a dependent binding himself with the unreal existence of his body and the world, feeling himself disintegrated from his true perfection, i.e., *Paripurnaswaroopa*. But, in reality he cannot be a part of his *Paripurna Swaroopa*, as it is indivisible by its very nature *Swabhava*. The Jeeva forgets the truth about himself, and suffers owing to ignorance, taking the cycle of births and rebirths with the sense of his doer-ship, i.e., *Karthruthwa* and Karma, thus undergoing the misery in the cycle of Samsara. Man's (Jeeva) experience of differences as Man and World, is due to ignorance of *Anaadi Avidya*. Now, to regain and realize his inherent perfect happiness, man has to dispel his ignorance with the light of correct and true knowledge. This is the secret we have to know.

Truly speaking this Jeeva has no doer-ship as he is *Paripurna* himself (All-Perfect). In reality, there is nothing in existence except Himself as the Almighty and all-

pervading. So our experience of differences in the One-existence (as Man and the World) is not real and correct. It is only due to *Annadi Avidya Bharanti*. So the apparent difference is not *Parmartha Satya*. Therefore, the aspirant's business is to dispel his ignorance i.e., *Anaadi Avidya*, and to know the world and his body as *Mithhya* (not true), to regain the true nature of his perfect self which he forgot from time immemorial. This light of Gnana or true knowledge of his *Paripurna Swarupa* puts an end to the misery of his *Samsara* by virtue of his strength of conviction based on spiritual study and enquiry, (*Siddhantha* and constant *Abhyasa*) i.e., practice of the true *Swaswaraopa Anusandhana* with *Sravana*, *Manana* and *Nidhidhyasana*. In due course man realizes his inherent perfection with Bliss, knowledge and Happiness, i.e., *Sachidānanda Swarupa* which is a man's ultimate and Real Self as the *Sruti* says, '*Purnasya Purnamadaya Purnamevava sishyathe.*'

It is only to make a man, this *Jeeva*, understand and know his true-self which is One *Paripurnaswarupa*, we have that Maha-

vakya, *Tattvamasi*" meaning 'You are That.' It means you are only that, and not any other thing, i.e., this *Sarvadrushya* from *Anaadi Bhranti*, illusion with which this Jeeva is surrounded and seeing modifications as 'I' mine and the world. But, according to Advaita *Siddhantha* this identification with this Drushya (the external world) is only an illusion. So, to dispel this *Anaadi Jeeva Bhranti*, Mahavakya asks him to reject first the imaginery portion which is not true for enabling this Jeeva to know the eternal truth which is his real form or self. But, here a doubt may arise that to understand the truth why should we first reject this creation and as a part of it this body also. To understand this clearly our world experience itself helps us considerably. In semi-darkness due to illusion we at times see a log and take it to be a man. A friend who knows the truth will try to explain to us that it is not man, but only a log. So also when you see a snake in place of a rope, you will be told it is not a snake but only a rope. You see that in both the cases your friend tries to tell you the truth by rejecting first the illusion, i. e., the imagi-

nary portion and then tell you the truth. as seen in the above examples. This is the method followed by the Upanishads also for teaching this Jeeva to know his true-self. Hence, to understand and realise one's own true self it is necessary and proper for an aspirant first, to reject this seeming world and his seeming person with correct Gnana and discrimination (Nityaanitya Viveka). To obtain a firm conviction, man must discriminate and contemplate to this effect and also on his true self till his *Praarabdha* is exhausted, when this Jeeva can easily attain the perception of his true-self which is eternal. Yet as this *Jeēva Bhranti is Anaadi*, i.e., persisting from time immemorial, to dispel this *Anaadi Jeeva Bhranti*, it is necessary for the seeker of salvation to contemplate and meditate on his true-self till he attains realization.

However much one is told it is not so easy to understand the unreality of this world unless one gains the knowledge through Shastras from a proper Guru and also with *Satkarmanushthana*. Along with this we have to always discriminate and contemplate about

the impermanency of this world based upon our day-to-day experiences of a constantly changing world. We can also clearly see that all the pleasures and enjoyments of this world are only ephemeral. They do not last long. The one that is Eternal is Atma. There is no birth and death for this. This is said to be caught with *Jeevabhranti* as explained above, and undergoing the Samsara of births and deaths accompanied with illusion. So, if a man is wise, he must try to put an end to this Samsara with his Gnana, correct knowledge, and see that this birth will be his last and there are no more births for him. For this a man must do all his Karmas unattached, i.e., *Nishkaama Karma*. Unless man knows and gets a conviction that all his present enjoyments and experiences with this world are not real, it is not possible to give up his attachments and clinging to this life. By our knowing the impermanency of this world we slowly begin to give up the attachments to our work and life, and this leads us to the path of liberation in course of time.

The Impermanence of the World

To know what this world is we have to study its inherent nature. The nature of this world is always to change. Change is the order of this world. What is this perpetual change and what is the need for it we will consider. There cannot be any change without some power causing it. That which does not change at any time is considered perfect and eternal. But this world is full of imperfection. Its genesis is incorrect knowledge of this perfect Jeeva as limited and disintegrated souls or Jeevas owing to *Anaadi-Bhranti*. *Adwaita Sidhaanta* says this world is Maya. Maya means that which does not exist, but appears to be as if it does. It is illusion in the same way as one sees a crawling snake in the place of a rope lying in semi darkness. Now this Jeeva of man is under *Bhranti* with the limitations of body and is seeing this really non-existent world as if it is real due to the power of Maya. Just as we have so many forces in creation, this Maya also is of the same cate-

gory with a bigger magnetic power of control over these illusioned jeevas for her play like a witch over her audience. So this universe is only a circus field of this Maya. It is only those souls or Jeevas who acquire by their efforts, i. e., Swaprayatna with Nityaanitya-viveka, their real strength, who can get out of the arena of this universal circus. All others must remain in it obeying the dictates of this manager Maya, submitting to be acrobats with ignorance and misery in cycles of births and re-births, high or low. Yet for a clear understanding and our conviction we have to go a little deeper into the matter of our practical experiences of this world and of man. With whatever assurance of permanence a man may be seeing this world, it is an admitted fact that it is always changing in every aspect of its creation such as birth, development, deterioration, and annihilation etc., everywhere, and also with changes in ownership, names and forms in several ways constantly going on. To be brief, there is nothing in this world that is not undergoing the changes of the six kinds, that is *Shatbhaavavikaaraas*. So nothing in this world can be considered permanent in

the true sense of Reality. If we take the history of the world, what for a thousand years was a big city turns into a forest or a forlorn place; and in the next thousand years or so, it again changes. In the span of our own life time itself, we see many forsaken places now growing into big cities. Nations and individuals change beyond recognition. What is considered to be good to-day is not considered so in course of time. The friendly states and persons of to-day change to hostile ones as was seen in the course of the first and Second World Wars and the enormous changes in Governments during this century itself. The profit and Fortune of one proves the loss and misery to another in rotation, with the sum total wealth of this world remaining the same. Even the law of the land is ever changing. What is legal to-day becomes illegal and even punishable in months and days by an act of Law. The world values economically, socially, morally and even politically always are changing. Thus we see this world always changing in every direction in some way or other. Yet we are conceiving of the permanency of this world with our ignorance

taking things and experiences as they seem to be. This is our illusion. The permanency of this world is like the water in the river. Is there any moment when the water in a flowing river does not change? Every moment by the flow of the river, old water is changing by a flow of new water and old water getting into the sea and becoming vapour by the heat of the Sun. The water will always be changing and changing into muddy water in some seasons and clear water in other seasons. But always the flow will be there and the water changing always. The sum-total of all these changes is called the river. We conceive of a river always with *Pravaahanityatva* of water which comes and goes constantly. The very word '*Pravaahanityatva*' denotes that the water is not nitya (i. e.) permanent in the river but only in the form of a flow. So also this world of ours is always subject to changes. Nothing is permanent in it except the flow – nityatva. We are constantly seeing the flow of births and deaths of Jeevas with creation, development, deterioration and annihilation of everything everywhere in this world. So nothing is permanent,

either Jeeva or his creation, or even the creation of God. It is a rule that anything of creation must find its annihilation at sometime or other. Our world is only a creation, in whatever way it is, and it must get dissolved some day or other. It cannot be real and the eternal truth. It is this state of world, which a man is taking to be permanent, with his ignorance of *annadyavidya* from time immemorial. That which is Absolute truth which alone is Truth in Reality, should never change by time, space and course or *vastu* i. e., *upadhi* and must be always the same in the three states of man's life i. e., *Jagrat*, *Swapna* and *Sushupthi*. If it is really true, that should not change in any manner or be absent in the present, past and future time and also in the three states of a man. If we apply this test, we do not find anything or can conceive anything of this sort, except this one 'I' sense present in all, at all times and states. Even the sense of 'mine' will not be present in all the three states of life but only in certain states. Out of all that we see in existence, that is *Pra-pancha*, this 'I' sense alone stands this acid test. So we shall try to understand what

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this sense of 'I', and 'mine' is and how far we are correctly perceiving them to promote our happiness and what is the way for its correct perception and realization we shall deal with in the next Chapter.

The Truth of "I" and "Mine".

However much we take the Pramanya of *Sastrabodha*, (Scriptural teaching), it is evident that human life in this whole world is being carried on by every one only with this sense of 'I' and 'Mine'. The consciousness of this 'I', is the chief factor and basis of human growth, whatever be the language and wherever the man may be. Thus it is necessary for us to know the reality of this 'I'. Let us try to know it. It is a fact that every human being is getting his happiness or misery only by his or her identification with the sense of 'I' and 'Mine' only. Without this 'I', there cannot be 'Mine' and when there is no 'I' and 'Mine' there cannot be any misery from this seeming world, i.e., *Prapancha*. If we honestly and discriminately observe and analyse, we do not find any real person, in the sense of permanent truth for the identification of this 'I'. We find it only a fiction, not anything in reality. Yet every man is having his experience in this world with this 'I' and 'I'

consciousness only. This experience seems to be only a mixture of happiness and misery in this life and major experience of man seems to be more misery by nature, in whatever light a man is taking it due to his ignorance.

No one from an Emperor to a man in the street can honestly say that in this life he is always enjoying only pure and permanent happiness but misery also. The degrees may vary but it will only be a mixture of the two, because this birth is the resultant force of one's mixed Karma of *Punya* and *Papa*, of one's own previous births. So man must experience in this birth happiness as a result of his *Punya* Karma and misery as a result of his bad or *Papa Karma* in whatever proportions they both be, in whatever life, rank or position one is in this birth. By nature every one likes to experience happiness whether it is real or seeming but not unhappiness or misery, though the experience is a result of his own doings of *Punya* and *Papa* as a *Karma phala* on account of his own cravings, desires and deeds.

Every human soul is feeling for this misery and wants to get rid of it if he can. Then the question arises – Is it possible and if so How? It is here that Shastras help us with an affirmative answer that it is possible to get rid of this misery of *samsara* once for all and not to have it again at any time showing us the path also. It is for man to take it or reject it. The Shashtra does not compel a man to take it but it is the experience of man with this world that shows him the need of getting rid of his misery once for all sooner or later with this cycle of births and rebirths high or low constantly, more with misery than happiness. So it is necessary for a man to know what this ignorance is, that is taking him through this cycle of births and rebirths with the misery of *samsara*. A man can know what ignorance is, and the means to dispel it also, only through *Eeswaranugraha* and *Upanishad Bodha*, from a proper Guru. We can know this eternal truth only with a correct analysis of our world experience in collaboration with *Shastragnana* (i. e.,) in accordance with the science of Shashtra. Then we can solve permanently this problem of misery for re-

gaining the permanent happiness of a human soul which the jeeva forgot by his *Anaadi-bhranti* or ignorance. For this realization of perfect happiness by any soul the correct knowledge of Shastra and practising it is the only path and there is no other way or short-cut. All this is only for a man who is not fully satisfied with the experiences of this seeming world and who has real thirst and search for his real happiness and the liberation of the soul, and not for others. This knowledge is like a tonic, only for aspirants who feel sick with this world, for the realization of thier perfect eternal happiness. It is a fact known to all that no tonic is needed or even does good to those who are not sick and feel themselves satisfied with present existence, and experiences. Adwaita Vedanta tells us that there is only one thing in existence, Brahman, and there is nothing else. Man and world are only imaginary. But man is seeing and experiencing a variety of experiences with limitations such as souls, elements and objects etc., with Desa, Kala and Patra, all these forming this sum-total of this Prapancha or world. As has been already explained, man at present is

experiencing these fragmentations, limitations and variations of this existence in this birth due to his *anaadiavidyābhraṇti*, ignorance. If this ignorance of this Jeeva is removed with *Gnana* or correct knowledge, then, man will regain his perfect bliss and freedom. The present experience of man, with the limitations of his *sthūla*, and *Sukshma sarīras* is not correct. It is illusion and *Bhṛanti*. Man need not suffer with his limitations and his present experiences with the identification of this 'I' and 'Mine' so says the Upanishad. So for our verification and conviction as to the correctness of *sastrabodha*, a correct analysis of our day-to-day experience and also to what extent our doership holds good, are necessary.

Whatever the Sastra says the fact is there, that every man is experiencing his body and mind (i.e.,) *sthūla*, *sukshma*, *sarīras*. So let us consider our experiences with these two to know how far they correspond to the Principles of Eternal Truth. Taking these two into our experience every human being is identifying himself with this word 'I' and his acquisitions as 'Mine'. If we take this

physical body it is not sentient by itself. It is no better than our chair or table. But it is being worked by some other force which thinks that this physical body is its own and through that force (i e.,) inner body together with this body we have the understanding or identification as 'I' with a consciousness. But this consciousness is not in the physical body by its very nature. This physical body is being worked by the inner body called Anthahkarna. Of these two bodies, this physical body of everybeing is getting annihilated here only in this birth at the end of that Jeevaprarābdha and no effort is needed for discarding this physical body. This Jeeva, sooner or later compulsorily leaves behind his physical body as well as all his acquisitions of life whatever they may be and in an instant flies away with no attachment whatever with the present physical body or acquisitions of his. It goes somewhere else to experience his further *Prarabdha Karma Phala* with another body. So this physical body is an acquisition of this *Anthahkarna* called *Sukshmasarira* super-imposed with an illusion. That is why it is common for every one to say 'My body is not

well to-day', just in the same way as 'My watch (or some machine) is spoiled or is not good'. He is saying so because his body is his temporary acquisition for experiencing his *Karmaanubhava* in this birth with *Kartrtvaabhyasa*, i.e., the illusion of doership. Can a potter ever become a pot himself? Can any one become his walking stick or umbrella at any time? So also this physical body. So, how can this Jeeva become his watch or machine? As soon as the *Prarabdha Karmaanubhava* with this *Sthula-deha* is over, this inner body, i. e., *Aantahkarana* throws away this body, as we do a pot or basket after using it. So also this physical body. Can we ever become the pot or basket that we acquire, however good it is? It cannot be. So for us to feel this physical body as 'I' is sheer fallacy. Moreover, according to *Parāmartha-satya*, if this physical 'I' is true it should be known always in the three states of *Jagrat*, *Swapna* and *Sushupti* of the man in the same way. But no one is experiencing either this *Sthula sarira* i. e., physical 'I' or this world, 'i. e.' existence during the state of one's sound sleep. So these two, i.e., this 'I' and this

world disappear in the state of sleep and thus do not stand the test of permanence. Therefore this physical body cannot be this 'I'. Yet due to ignorance we cling to this body as 'I' with our doership and never-ending desires and passions, without discrimination of what is permanent and what is not, due to *Anaadiavidya*. Ignorance, thus going on from birth to birth, either high or low, from that of an insect to an Angel. But even angels have to work out their salvation of permanent happiness through the human body. So it is no good even being angels, for they exist sometime only and then fall down. All this is due only to ignorance persisting in this Jeeva from time immemorial. Besides all this, it will be clearly seen in this world that this 'I' as identified by every one has no independence at all. This human 'I' cannot be so long as it likes to live nor can keep others, even dear ones, so long as it likes to make them live. It cannot keep other acquisitions so long as he likes to enjoy them. He is necessarily dying. Why should he die, if he is really independent? There is no independence for this Jeeva except to experience his good or bad

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Praarabdhakarma Phala, which alone is being taken as independence of this Jeeva with ignorance and illusion. In this immeasurable time of cycles of this Universe a period of 70 or 80 years is nothing and not even comparable with a wink of universal time. Though every Jeeva is to leave this temporary halting place not to see it back again, he is illusorily establishing his attachments and desires here on this ever-changing and halting globe of earth for jeeva, and man is prone to leave testaments also with full *Kartrutvaabhimanam* (of his doership) about his desires and what should happen to his possessions and acquisitions after this life or his, as if he would be a witness. Is there a greater hallucination than this? He knows fully well that this physical 'I', cannot have any sense of what is being done after him, after leaving the body. All this is with reference to those who cling with attachments to the personal desires of their body 'I', and not those great souls who acquire and leave their wealth unattached for the good and benefit of others or other beneficial causes in this world. The latter is a virtue and shows un-

attachment. Yet it is certain that his physical body 'I' is not real but only illusory.

Then we will examine this 'I' concept of *Sukshmasarira* which we call *Anthahkaranam*. Manas, Budhi, Chitta and Ahamkara are only different functions of this one *Anthahkarana* known as *Sukshmasarira*. All these are one but called by these various names due to its variations in functioning. It is a known fact to all that every human being or other beings also, only experience their lives with this mind and where there is no mind there is no world and no experience can be got of this world. The mind is the only vehicle for the human and other Jeevas also, for all their experiences, *Anubhava* and even for salvation. Yet, this is also a created stuff and an acquisition of Jeeva with illusion on account of his *Prarabdha-Karma* (i. e., illusion of limitations to jeeva, from times immemorial) *phalanubhava* with *Anaadi-Parichinna Jeeva Bhranti*. But this subtle body called *Anthahkaranam* will not take its end with every birth like the physical body, but will be going on in cycles from birth to birth taking at every birth one

physical body, high or low, [from that of an ant to an angel till this Jeeva obtains his eternal perfect freedom by dispelling his *Anadiavidya Parichhinna Jeeva Bhranti* and finally obtaining his salvation. Until such time it is a long battle for this seeming illusioned Jeeva taking the cycle of births and rebirths, high or low, till he reaches his perfection; from his *Anaadi Bhranti* to his realising his *paripurna swarupa* which is Moksha itself. This *Sukshmasarira* which is known as *Antahkaranam* also, unlike the *sthulasarira*, is very persistent and remains until the Jeeva gets his salvation and soon after that, gets itself dissolved and disappears, as by its very nature this fine body also is a created stuff as the physical body and is not real. Yet this is the only vehicle, that man has to rely on, for his self-realization, by knowing the perfect eternal knowledge through this *Antahkaranam*, and by purifying it with correct knowledge and constant practice of *Nityanusandhana* etc., This very word *Antahkaranam* itself denotes that this fine body is also not the real 'I', but it is only an inner tool, and nothing more than that. In that case how can this

be better than the physical body? Both are tools of this Jeeva, one external rough tool and the other an internal fine tool. It is a fact that a fine tool is more useful for the working of any fine or artistic job. So also this fine tool of *Antahkaranam* is useful for securing the salvation of this jeeva. But however fine it is, never does the tool become the owner. How can a carpenter become his tool? So even this *Antahkaranam* also cannot be the real 'I'. Moreover this mind or *Antahkaranam*, whatever we call it, cannot be seen or felt in sound sleep as we cannot see our physical body. So from the standpoint of Paramartha Satya this fine body or mind stands on a par with our physical body though it is more useful. So both of these bodies cannot be the real 'I' and Self also must be something else.

We shall now try to know, who this real sense of 'I' is. It always stands behind this *Sthula* and *Sukshma sariras*. In the lotus heart of every Jeeva there is one Being who is constantly observing all the thoughts and actions of this *Antahkaranam* without interfering with it, either in its good or bad.

This one Being is the real Eternal and All-pervading Himself, capable of being known and realized in the Lotus heart of every Jeeva, shining like a Sun always whether we know Him or not. He is always the same. This One Being only is the Real One for all-time. He is known as *Sakshi* and also as *Pratyagatma*. He is *paramatma* and also *Atma* of all Jeevas, thus being known as *Sarvatma* also, being *Sarvaathishthana*. He is all-pervading and always only One in whatever way He is being seen by every one just in the same way as there is only one Sun for the whole universe. It is seen as one *Suryabimba* by everyone in a small round shape at every place, and rising in the East only. In the same way, this one *Paramatma* can be seen by every one in the inner space of the Lotus of one's heart, like a sun shining always. Just as we can find the rising of this Sun in the East only, this *Paramatma* can be seen by every one in the inner space of their Lotus Heart by every one in a limited form. Yet he is all One and All pervading. Though every one is actually seeing one *Suryabimba* at every place no one is likely to think that this

Surya Bimba is different from that appearing everywhere as so many bimbis. So also is the case with this *Paramatma*. He is also called *Brahman*. He is one Brahma only: he is known also as *Paramatma* when he is all pervading, *Pratyagatma* when he is being seen in the heart of every one, *Sarvatma* by virtue of his being present in every Jeeva and *Sarvadhishthana* by his being adhishtana for this *Sarvadrusya*, the Universe. In whatever form he is being seen He is always One *Akhandaswarupa* and none else can be in our *Swasarira* and *Sarvadrusya* also. This one all-pervading Brahma only is being seen as *Sarvadrusya* by the Jeeva with his *Anadhi Avidya Parichinna Bhranti*, as so many beings and this universe also in diversities and limitations. The only cause for our inability to understand is, we do not have a conviction, in the same way as we see the one Sun everywhere. As we have a conviction from ages that it is so with regard to the Sun, whereas in the case of this Brahma though Sastra says 'All is one only and nothing else', we are not able to believe as we are misled by this *Anadi Jeeva Bhranti* and do not have a conviction in spite of our

being told by the Scriptures. So all aspirants must try to get this conviction that in truth the existence is only one Brahma and all these experiences of differences and limitations of this creation are not real but only apparent, just as in the case of a single Sun for the whole world, appearing as so many in a limited form everywhere.

As a rule we do not see or know our experiences of wakeful state in the state of dream and that of those in dream in waking state. We do not see in the state of sound sleep or Sushupthi. So man is not having the same consecutive experience of any one particular identity in these three states of man. The Dream state is the creation of one's own mind within himself during sleep. Unless there is sleep we do not experience dream. Sleep is the state of ignorance. Every one knows that the experiences of a dream are not true when they get to the state of wakefulness, but feel them as true during their dream state. Every one in this creation experiences the three states of life but no one is capable of experiencing these three states with the same consciousness of

this 'I' or one's own Sthula or Sukshma sariras. They both are not capable of being present equally in the three states of man, as they are only apparent and created. Then a doubt may arise. Is there any one who witnesses equally these states of man? The Sastra says 'Yes, there is'. He is Sakshi the real 'I', who is eternal. After one's own sound sleep it is in the experience of every one saying "I' enjoyed a good sleep, but 'I' did not know anything", after he wakes up. He remembers his experience in sound sleep and repeats it. It is a direct experience. It is a known fact to all that no one experiences either this Physical 'I' or this mind 'I', during one's own sound sleep. When both these are absent in that state of sound sleep who is it that experiences his bliss and ignorance also with it? As per the above statement of his experience, it is this Sakshi, who admits two facts. One is his enjoyment of bliss and the other is his ignorance during the state of *Sushuspti*. It is this *Sakshi* who is the real 'I' that experiences both bliss and ignorance and repeats after his getting up into wakeful state from his state of sound sleep. Here we have to

note that the *Sakshi* or witness is admitting his enjoyment of bliss. This is only due to his ignorance (*Agnana*) but not with *Gnana*, because ignorance can never be *Gnana* and must always be *Agnana*, and sleep is a state of ignorance to every jeeva. That is why by change of these states of *Jagrat*, *Swapna* and *Sushupti* our knowledge also changes, as the knowledge of these three states of man, is not ultimate and correct knowledge. This enjoyment or bliss in sleep is due to ignorance (*Agnana*) which is temporary. So, man experiences misery again after a temporary happiness of bliss in sleep, as to one's own *Jeevaprarabdhakarmaphala*. But if a man is able to know and realize this real *sakshi* as 'I' with his *Nityanityaviveka* along with discrimination, contemplation and meditation in due course, he gets that knowledge which is always changeless, eternal and bliss with perfection. This 'I' is the real *Akhandaparipurna Jeevaswarupa* for ever with no more of this cycle of births and rebirths. Because the knowledge of this eternal 'I' i.e., *Pratyatma* or *Sakshi* will make the Jeeva get rid of all his *Karmaphala*, as there is no *Kartha* for these acts of his. Any

acts or Karma done without attachment or doership cannot bind a man. But to achieve this, man must get a strong conviction and realization of his *paripurnaswarupa* with *Nityaniratisaya Ananda*. Then alone a man can get his eternal bliss and freedom and this is possible only when an aspirant knows and realises himself as *Niravayava-khanda Paripurna Swarupa* by his long and constant practices. When the aspirant knows and realizes that he is one with the existence as *Paripurna*, he becomes burdenless and nothing can bind him. Yet such Gnanis also have to exist with this physical body on account of their *prarabdhakarmaphala* till their *Dehapatanam* i. e., the falling off of this body which will be the end of this *Upadhi*. Thus the aspirant will be free, realizing, rather regaining, his eternal freedom and perfection with bliss for ever. However much it is written in this small treatise, scope will be there for doubts and it is only from the scriptures the readers can get a clear idea free from doubts.

These are only a few points for an enlightenment on this intricate, vast and

invaluable subject. In the text proper I tried to deal with the subject of Brahma-vidya which is the essence of our Bharateeya Culture and highly useful for the eternal happiness of man in a practical way basing my treatment on Sruti, Smruti, Pramanya with Yukti, Anubhava with our present popular worldly experiences also as examples to bring home to the readers the principles of this invaluable *Adwaitasidhanta* with clarity and understanding in a simple language and hope that the readers of this text will get the best benefit for their proper understanding in the light of Sastra about life and the world to regain their everlasting happiness.

The Truth of our Families and Relationships.

Though every Jeeva is an individual by his *antahkaranadharma* and takes his birth in this world to exhaust his *Prarabdhakarmaphala*, this bondage i.e., the self-identification with wife, son and daughters etc, in the family is only due to Adhyasa or Bhranti like other Adhyasas of this Jeeva with his Sukshma and Sthula sariras etc. These family identifications of the Jeeva are the strong bondages of this Samsara for every Jeeva from which liberation of the soul has to be worked out from this Annadi Avidya Bhranti. Yet it is the way of the world for all Jeevanubhavas and these strong attachments and detachments will forge strong shackles. Sri Sankara commenced his *Sutra-Bhashya* with the lines describing Jeevaadhyasa with one's wife and son etc., identifying himself with them, in their happiness and miseries though in reality this Jeeva has nothing to do with them. This is a very common way of the world. It

is to dispel this Adhyasa that the discussion and the analysis of Sri Sankar Bagavatpada in Sutrabhashya commenced with *Sareeraka Meemamsa*. In reality, the conception and the establishment of this relationship is due to *Jeeva Samsara Bhranti* from times immemorial, due to *Anaadi Avidya*. If we practise rational discrimination all these family bondages and relationship of this *Jeeva* are nothing but artificial and are his own creation. No doubt, so far as we are in flesh and blood mutual help in families and society also is a necessity and virtue. But this *Jeeva* is suffering with over-identification with the co-members of the family, himself getting a higher fever when they get a low fever and often making a prey of himself to the circumstances of others in the family. with his blind love and ignorance, thus making the life miserable losing the sight and the very purpose of his birth now. These family bondages are very strong and natural also. Unless the *Jeeva* tries to know the reality of this Universe and himself very clearly, it is not possible for an ordinary man to get out of this strong mesh as he is enmeshed now with his ignorance

and conditioned by his Avidya. It is only man that has been bestowed with discrimination of *Nityaanitya Viveka* who can come out of the bondages of this Samsara and regain his ever-lasting freedom realizing his Real Self. Though to love each other and be of mutual help is a virtue to be desired in family and society also, it is good and beneficial for man to do it with detachment, without expecting anything in return from them. Then your service to the family and society will not make you expect any return from them. But it is not so easy to follow as it appears. This requires correct knowledge of the Self and the World through a Guru and *Sastra Bodha*. Even then without constant practice for a long time regularly we cannot make use of this knowledge in spite of *Sastra Panditya*. To every Jeeva this birth is the effect of his previous *Karmaphala*, forming now his *Prarabdha*. These births and rebirths are like battle-fields for the evolution of Jeeva to regain his lost real Self. It is to exhaust his *Karmaphala* that every Jeeva takes birth in this World in such places and families and with such circumstances which would be conducive to his

Karmaphalaanubhava. They come into the families of such sort as are suitable for their *Sukha* and *Dukhaanubhava* in accordance with their *Punya* and *Papakarma*. All Jeevas come into this world under the same inexorable Law. The Sastra says that the truth of experiences of these families in this World and Vyavahara is nothing but like a long dream, rather a dream of long duration. We feel the dream to be entirely so long as it lasts but when we come out from that state to a state of wakefulness we know the unreality of our long dream, of *Drusya-Saktata Abhimana* with the sense of doership i.e., *Kartrutva*, due to *Jeeva Bhranti*. However much he is a Gnani, so long as he is with this Sarira, the Sarira Dharmas do not leave him and he has to go on with life according to his *Prarabdha*. There is no difference between a Gnani and an Agnani so far *Anubhava* goes, but the difference lies between them in their *Anubhava* of *Sukha* and *Dukha* during life and after life also. The Agnani gets into the bondages of *Samsara* but Gnani attains liberation from Samsara attaining Mukti. The quicker this Jeeva regains his lost heritage i.e., his Real Self,

the better, and human birth is the best for it, as it is endowed with discrimination. The Sastra explains to us that these families and societies for these Jeevas are like ponds where all Jalacharas (Water creatures) such as fish, frogs, tortoises and cranes, swans, water-snakes, crabs, crocodiles etc., all live; yet they do not have any interest in common except the water in the pond each of the species having its own nature, food and habits entirely different from the others. In spite of all these differences in their ways of life and enjoyments, all these live together for years in the same pond and each minds its own way of life. Though they generally are so different from one another, in their food, habits and ways they rarely quarrel among themselves, but all live together, and drink water in the pond which provides a common protection to all of them. So also the persons in the same family, each having his own outlook of life, culture and enjoyments should not quarrel and get disrupted from others. All must work in their own way for the Welfare of the family, just like the water in the pond. But when these Jeevas get into this work, due to their ignor-

ance they develop attachments, detachments, likes and dislikes, with raga and dwesha with the false sense of their doership, getting themselves again enmeshed in this *Karmaphala*. But that Jeeva who knows and realizes that his doership is not real and that he has no Kartrutva except for exhausting his *Prarabdhakarmaphala*, will not get any Karmaphala that would entangle him again in this cycle of births and deaths. He ultimately gets his self-realization. Every Jeeva has to work in these families quite detached, working out his own salvation, according to his distinctive *Prarabdhakarma* which is inescapable ordinarily; but with correct knowledge and Abhyasa they can get out of this mesh of Samsara. Such men can be free from family bondages of Samsara though they move with a hundred families in both the hemispheres. This is the gist of Adwaita Sidhanta.

What is Happiness and where it is?

Whether any one knows what happiness is or is not, it is indisputable that all, from an ant to an emperor, crave for their happiness always. Every one desires it whether small or big, high or low, except a Brahma Gnani with his longing for realization of Self. The Real Self which is one for all Jeevas and all-pervading is the seat of true happiness. Happiness experienced is of two kinds, though in reality it is always one. That happiness which all get through objects is called objective happiness and it is always ephemeral and followed by misery. But that happiness which one is able to derive from inside by the realisation of his True Self is eternal and all-pervading, leaving no want, giving an everlasting perfect happiness. Here a query may arise in some about what is it that causes so much difference between the two kinds of happiness. All the difference is this, that the objective happiness is the shadow or reflection of the real happiness, whereas subjective happiness is the real

and perfect happiness. Of these two the latter and the true happiness is nothing but the true knowledge of one's own self and experience. That knowledge itself is happiness and it is perfect, unique and all-pervading. When one gets the knowledge and realization that the whole is himself and there is nothing else, how can there be any want as there is not really a second one in existence to stimulate desire. Always want is misery and contentment is happiness in whatever degree it is. Happiness is a state of mind and not an external object. That state of mind a Jeeva can get in both the ways through the objective pleasures, *Sagunaananda*, which happiness is temporary, and followed by misery and the subjective happiness, *Nirgunananda*, is everlasting. It is for man to decide which sort of happiness he has to attempt to secure. There are some who feel contented with this objective pleasure though temporary and transitory, followed as it is with unhappiness. But there are some who feel tired with these ephemeral objective pleasures and miseries of this Universe, and desire for perfect bliss that is their *Nitya Niratisaya-*

sukha, which is ever-lasting. This is *Brahma Vidya* and it is intended only for such aspirants or Mumukshus and not to every one in general.

To get this ever-lasting eternal happiness first one must understand that the real happiness is not in objects externally but it is only within man himself, and is subjective. Knowing this an aspirant must search for it within himself through the aid of Sastra and *Gurubodha*. The realization of such eternal happiness can be got only after a very hard struggle to know the truth of himself as Jeeva and the world also. The Sastra says that this Jeeva and the Supreme happiness, *Nitya Niratisayasukha*, which is known as *Brahma Swarupa* also, is one and the same. In reality, there are no two things in existence the one as himself and the other as world. The two are only one. The world is only an *Adhyasta* on Brahma as *Sarvadhistaana* and there is nothing else in reality. But whatever it is this *Drusya Bhranti* and *dwaita gnana* is very persistent and remains with this Jeeva from time immemorial and all are made to believe by

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this Maya that these several Jeevas, Jada Upadhees with divisions and diversities are all real to this Jeeva and that there is no other way except to undergo the shadow happiness and misery of this world. Here the Sastra comes to the aid of the Jeeva and clearly tells him "*Ekamevaadvitiam Brahma*" "*Nehananastikinchena*"; there is only one Brahma - Padartha in existence and besides it there is nothing; and further says that One is yourself. This Oneness of the Universe and Himself with Paramatma must be realised by an aspirant to regain his perfect and ever-lasting happiness. Here Sruti describes that perfect happiness as follows:—

‘When a man does not see another, hear another or understand another, that state is Brahma and that Brahma is Sukha Swarupa itself and ever-lasting.’

Into this state all get every day in their sound sleep. The only defect is that it is not ever-lasting, only temporary. After a little period of sleep man gets to his dualism of the world and undergoes his misery, because this state of his sleep is chiefly due to his

Tamoguna, which is ignorance and agnana. It has been already said that ignorance is a temporary factor and knowledge is a permanent factor to all Jeevas. So for any one to get perfect happiness and experience as stated above, one has to try unceasingly to get this true knowledge of Oneness during his *Jagrataavasta* also. This requires a long and persistent practice in accordance with Vedic Texts through the help of a Guru. In due course this state of feeling of Oneness even in the wakeful state can be attained slowly. This is called *Samadhyabhyasa*. In due course man can regain his perfect everlasting happiness which is within himself so long without his correct knowledge and experience, which he regains now. Happiness is thus only within but not outside.

What is Self Realisation?

It is a fact admitted by all philosophers that Self Realization is the highest goal of a man for his eternal happiness. Here we have to understand properly the two words "Self" and "Realisation". They are very common words and any one may feel "What is there that we do not understand of these two words?" Always every one is experiencing and knowing himself as 'I'. Though it is in a way correct, the fact remains that man is suffering misery by experiencing his imaginary self with incorrect knowledge, *Agnana*. The Vedic Religion says that if he knows and experiences his true self with correct knowledge *Gnana*, there will be once for all an end to this misery of man. So, for knowing our true Self, an aspirant must have constant practice to get the experience of it. For self-realization we have to know what that correct knowledge or *Gnana* is.

In reality the self, *Aatma*, is the same for all and it is all-pervading with know-

ledge, perfection and bliss. This is the true Self of every one. For man to conceive his self with limitations of name and form is ignorance of Self. This ignorance is persisting in this Jeeva from Anadi, that is time immemorial. So with this ignorance every Jeeva is imagining his limitations of self and divisions in this Universe. Truly speaking, in the beginning of this creation this Jeeva was perfect himself, only one of existence as a Supreme being, with his eternal embodiment or perfect bliss and happiness. But unfortunately due to this *Anaadiavidya*, ignorance, this perfect Jeeva seems to have lost the consciousness of his perfection and Oneness and got into fragmentation of divisions and variations of Jeeva Jada Upadhis of this Universe. This is only a fact of experience of Jeevas under illusion but not real. Thus this perfect Jeeva is overwhelmed with desires ever since that time. Any-one gets a desire when he perceives another object beyond himself but when everything is himself and only one, where can there be a scope for desires? But until such time that this Jeeva can realize his Oneness with Perfection, this world is like a battle field for

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Jeeva to get back his happiness and perfection which was once his and himself only as One. To regain this perfect happiness of his for ever it is but natural for anyone to be eager to recover what he has lost if he is wise and alert.

That is why every being in this World from an Ant to an Emperor always tries and desires happiness. In craving for this happiness the natural wish of every being is that happiness should be perfect and permanent for him. Why? Because in the beginning this perfect eternal happiness was the Swaswarupa of this perfect Jeeva which he has forgotten now. So the desire for happiness by every Jeeva is inherent and there will be the attempt always to keep the happiness permanent and perfect. But for lack of the ability to get this happiness with permanency, men are trying to keep their happiness as long as they can by fulfilling their desires to the extent they can. But they are not able to fulfil their desires in the way they like, and feel happy for ever. Meanwhile their desires begin to change and they feel the misery of life on account of some

want. This is due to the constant wants felt by every Jeeva one after the other as the very nature of these wants or desires is like the waves of the sea. This is the Law of Nature. There is inter-mixture between desires and misery. Yet some people think and say that they will be without any desires. They may try and be so only for a short time but immediately their desires commence to haunt them one after the other and launch men into misery. Because the very nature of man is such that it is not possible to be desireless always, unless man dispenses with his ignorance by Gnana, that is, correct knowledge of his true Self which he has forgotten long ago. Now as the Jeeva is covered with agnana, incorrect knowledge of his Self with physical limitations of name and form, an aspirant must get out of it to get his realization of ever-lasting perfect happiness. This Jeeva to get back his full bliss and perfection must work out his Sadhanas in accordance with *Upanishad Bodha* i.e., Gnana. This is the spiritual torchlight and with this light alone a Jeeva can get out of this darkness of Ignorance with all its limitations

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and variations, to regain what he lost i.e., his One existence, bliss, and knowledge with perfect happiness for ever. If this is attained, there are no more births and re-births. All will end with this knowledge leading to Self-Realization.

Then the aspirant even on knowing the Atma of his as One and all-pervading, must discriminate, contemplate, and meditate on his true Self for a long time to realize and regain his ever-lasting perfect happiness. Even Mahatmas have to go through the pilgrimage of life with their Prarabdha till the end of this Upadhi of theirs. It is they that enjoy the realities of life with a real happiness and all others only enjoy not the real happiness but a shadow of it followed by miseries in rotation till their realization of the True Self, which alone ensures perfect happiness without anything else that can be compared with it.

The Gist of Wisdom.

To understand properly what the gist of wisdom is we have to know first what wisdom is. Wisdom is the right use of knowledge and it is a great virtue. Man is prone to use this wisdom only to get his happiness of whatever sort it may be, real or unreal, but not to get his misery. It is well-known that the happiness they derive from unreality can only be temporary and cannot endure like the happiness derived from the realities. Knowingly or unknowingly it is the desire of every man to have this happiness permanently and always rather than to have it for a short time followed by misery losing his happiness by subsequent desires and so on. But it is an error of judgement to try to get his real happiness from the ephemeral objects of this universe, which itself is unreal and ever-changing with no permanency. Yet with his desires every man wants to have his happiness permanently running from object to object for their happiness, but unable to make happiness a

permanent possession. This science and means to get permanent happiness may be called the gist of wisdom. It is the highest wisdom to know that we are not these limited bodies with the sense of '*I*' and '*Mine*' and this sense is only a seeming one not being real in the light of eternal truth. Yet it is useful to get through this world with our bodies as vehicles only to enjoy our '*Karma-Phala*' and to attain with our wisdom the permanent happiness which is salvation. In the '*I*' sense of eternity when the existence is one and nothing else, how can there be real ownership of mine. This owner is virtually a short term or a long term lessee of his wealth and possessions on this Earth. For ownership there should be two real objects in existence, which is not the correct position as we have already proved in the previous chapters. When a man feels the sense of this '*I*' he must always feel and know that he is only the One of existence and nothing else, and this is the highest wisdom which in the course of time, consistent with the efforts and practice of an aspirant, confers the freedom of soul to him. Man has to cross this ocean of

'Maya' with an aspirant's wisdom and this wisdom cannot be got by any one without knowing the truth about himself and the world. This to some extent has been dealt with in the previous chapters, and now we have to proceed to know what this wisdom is, and how it can be regained by a man. This wisdom is the true and real knowledge of one's own True Self which is God. Now our business is to know the means for its realisation for One's own ever-lasting happiness. To realise this, it is essential for an aspirant to practise what has been heard from the Guru and Sastra with discrimination, contemplation, and meditation on his True Self. To cultivate correct understanding, faith in and love for Vedapramanya and Gurubodha, is the gist of wisdom for an aspirant. This must be regularly and ardently practised as above stated till one's own realisation of True Self.

For this realization it is very essential for an aspirant to understand and convince himself firmly once and for all, that he is not a part of this existence but he is the existence itself as an integral whole of One

always. The greatest hallucination of the Jeeva is man's attachments, and accepting this limited body of his. with the sense of 'I' and 'Mine' as real and permanent to him, though he is able to see clearly the constant changes and destruction of every object in this world and the death of others, death which will certainly come to him also some day or other. Yet a man's hallucination with attachment to this world and worldly objects is so great and strong that it makes him to cling to his body and senses and to objects also as if they are everlasting to him. Nothing really is permanent and ever lasting to this man in this universe. But man is not able to discriminate what it is. The world is changing and perishing, and he is not able to retain either the objects he likes immensely or himself remain so long as he likes to be in this world. Yet all men like to remain with this body in the world for ever if they can. But unfortunately this is impossible. Therefore it is a vicious circle never-ending but ever rotating. Hence it is only through wisdom and correct knowledge that he must come out of it with his discrimination analysing the real facts about him-

self and the world. Every Jeeva or man comes into the life of this universe as a limited body by himself for the faults committed by him (i.e.,) wrong thinking within himself as part of the existence due to his ignorance or hallucination from times immemorial, whereas the eternal truth for ever is that every Jeeva or man is an integral whole of the existence. As a punishment for this crime of improper and wrong conception every Jeeva or man comes into this Central prison of the world with a sentence pronounced on him, in order to educate him. But instead of educating himself to get out of this punishment a man is getting himself habituated to become a seasoned criminal by means of wrong and improper thinking and acts in life. Thus man will be serving the term of his punishment both simple and hard, again and again until he becomes wise to know that his True Self alone is real and ever-lasting happiness and all the rest that he sees and feels including his limited self with this world, is only imaginary as a dream in sleep caused by his own mind. One need not wonder at this comparison, as many of us know that a habit-

ual criminal gets so accustomed to prison life and considers it as his paradise that he goes on committing crimes at his pleasure without the fear of prison life. So also is our way with this world and it is only true wisdom that must prevail on us not to become prisoners but be free for ever.

So it entirely rests on man either to become really wise or otherwise, to know himself and make efforts to escape from the prison of this Universe or remain bound in it. This can be done only by the discrimination of a man's perennial interest by understanding what is real and what is not real to regain his perfect and ever-lasting happiness. The real and perfect happiness is a man's true self only. But forgetting his true nature, with his craze, lust and passion and running only after the imaginary and glittering shadow of happiness from this illusory Universe, a man suffers in a vain hunt for perfect happiness. So all wise men must try to know the truth about themselves and their contact with this universe for a solution of life. This should

be done while a man is with his flesh and blood; for, afterwards nothing can be done by him, and he has no way to help himself for better evolution or for his ultimate salvation. So it is wise for a man to know the solution of this problem of life irrespective of his lot and circumstances in this life. People with wisdom, discrimination and a knowledge of the purpose of life will not mind the situations and occurrences in life. These occurrences are only like the passing clouds in the clear sky of one's own True Self. Such people always make the best use of their circumstances and situations whatever they may be, for the culture of their wisdom. Our readers may know when and under what circumstances the famous book "*Pilgrims Progress*" was written by John Bunyan, who described the Journey of man to the Celestial City and his progress for his liberation. You may note from the picture on the front page of this famous book how a man is having his Journey with a load on his back. He must get rid of it or carry it on and on. This load is an indication of the load of his past Karma prior to his entry into this world. This we call Prarabdha.

THE GIST OF WISDOM

It should be the ideal of any wise man not to get really attached to the objects of the World including his seeming self, looking upon them as real; but he must only make use of them to serve him during his term of existence in this universe, just as an intelligent man tries to get on in his Jail with his co-prisoners and the Jail officials, not with love and attachment to them, but only out of necessity to get on smoothly with them for the sake of peace and an early release also. In the same way it is wise to get through this World without any real attachment to the alluring and seeming objects of this world, only making use of them for his smooth life with peace and comfort to him, and considering all the objects of this Universe as only tools for him to this end. This is wisdom. Otherwise, just as a prisoner who cultivates love for crime will be going to Jail again and again, so also a man who has really wants and sticks on with his ambitions to the ways of life with the ephemeral pleasures of this world will be constantly coming to and going back from this world until he gets to a life of detachment and realization. Then there ends his term of

punishment in this grand prison of the Universe.

A wise man can really understand that these experiences of men with limitations, variations and fragmentations, with likes and dislikes are only due to Jeeva Bhranti and there is nothing real and permanent in the life of this world. These likes and dislikes are merely instrumental for a man's "Raga and Dwesha". Be sure of this and know its value to avoid the major miseries in life. Yet man has to go on with this life according to his "*Prarabdhakarmaphala*" and only be for his "Karmakshaya" till the falling of this body, as there is no other way even for a Gnani in this "*Prarabdha Karma-manubhava*". Though the Prarabdhakarma Bhoganubhava is the same for both Gnani and Agnani (i e.,) the wise and the ignorant, yet there is a gulf of difference of 'Sukha' and 'Dukhanubhuti' from these experiences between a man of wisdom and a man of ignorance. The wise man consumes his 'Prarabdha' in life knowing the unreality of this world and he can be happy for ever. Happiness is only within him and not outside. A

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man must know this to live his life with prudence and wisdom. A man's wisdom rests in doing the best under the circumstances in which he has been placed in this life as a result of his own previous effort or karma but not in feeling unhappy or miserable for things that he has not been blessed with. Yet it is a man's privilege to try for prosperity, development and wisdom in accordance with the 'Code of God' and the "Law of the Land". It is the spirit of man that controls and contributes to the destiny of his self now and in future. To bring out the results of his destiny man must work in this direction with his right outlook and conduct in life and also for the realization of one's own Real Self. God Sri Krishna himself gave the code of "*Bhagavadgita*" which is a Universal code for all wise men to follow for their earthly happiness, and ultimately for the liberation of the soul. Lord Krishna Himself gave this code to man for his right outlook on and conduct in life and also for the realization of God Himself.

The following is the gist of wisdom to man for properly understanding and repeat-

ing daily these ideas as many times as he can, till his realization "I am It – I am It" "I am myself only. "I am in myself". "I live and move in myself around and there is nothing except myself in the form of this body and world i. e., (The existenee). Myself only is perfect, eternal Bliss and knowledge. Besides myself in reality there is nothing. I am All and in All. I am experiencing my body and the world like my experiences in my dream but with longer duration. The experiences both of my wakeful and dream state have got the sense of reality only during that particular state and not in other states. When my state is changed from one to the other, these experiences vanish. I am unable to experience the objects of my state of wakefulness in my dream state. So also the objects of my dream are not to be seen when I am awake. Both these objects seen during my wakeful and dream states entirely vanish for me during my state of sound sleep. All these objects seem to be real for a particular state of life, and not in all my states of life So also my experiences seem to be with this world as at the time of a dream but with more concrete feeling and for a lon-

ger time. But sooner or later these vanish. So this seems to be not real at all times for me. All that I feel and see as matter in this world, I am not able to retain as long as I wish or even to the end of my life-time. I and every one are being snatched away by the hand of death and these material possessions and enjoyments seem to be quite ephemeral in nature and not dependable. These enjoyments, sorrows and possessions of mine in this world seem to be only on a temporary lease to me. Really, I do not see any real independence of mine and it is only a seeming independence of mine which is limited and pre-destined. I realize that man is a creature of circumstances and my wisdom lies only in doing the best under the circumstances with a discrimination in accordance with Sastras to regain my eternal and perfect happiness, to last for ever—I am He, I am He .. " An aspirant must clearly understand these ideas and make them his own and repeat them without flugging as many times as he can every day till the realisation of his True Self. This is the gist of wisdom for an aspirant to regain his everlasting happiness.

THE SECRET OF MAN AND WORLD

The highest wisdom for a man is to know himself as One spirit all-pervading, but not as this body alone. This body plus something is what makes him a man. So to be a man he has to work with both the mind and body. Every wise man knows that this body alone is not sentient. But the mind is sentient. Yet it is only a part of the spirit and a created One and it is not real in the same way as the all-pervading Spirit. This mind works through various bodies with various experiences in various ways, as man, animals and other creatures in this Universe. This Universal Spirit is something like the power of electricity to man which works in the same way to whatever use a man may be putting it through several instruments and machines, as the power is always one. Here one may get a doubt how this power can be one alone when it is being generated at several places in the world in different parts and ways. Here there is one point to know; wherever a man is developing this power it is already in existence as one, latently in this Universe; and a man is only developing it in generating the power with some permutations and

combinations. This power is already there and wherever it is, it is always one, and one only in quality also. The quality of this will always be one and it does not change, except in the methods, how it is taken and put into use by a man. The same is the case with this Universal Spirit. Every one knows when the machines get spoiled or break; it is only the machine that is spoiled or broken, but not the power. Whether we use it or not, nothing happens to power and it would always be there unchanged. It is only the method and manner, how it has been taken by man to machines for their working that differ. In the same way though the several bodies of this Universe are having their death, it is not the spirit that dies. This spirit is a constant factor of existence. It will go and take a different shape of a different body just like any machine that works elsewhere. But this power of Spirit is always one though it works in innumerable bodies of human and animal machines in several ways. But the unfortunate position of a man is, due to his ignorance, he is identifying himself with this machine of his body alone, forgetting his real self or spirit which is only One everywhere,

and in whatever forms it is. This Universal Spirit stands like a tree of this Universe with its eternal attribute of perfect happiness. This is the True Self of man. Suppose a leaf falls down, the tree will never die. A man should know that he is the tree but not the leaf. So a wise man must know that this Universe is his True Self though he is now like a leaf of the tree, due to his ignorance and Karma-Phalā. With wisdom if an aspirant can remove these two, i. e., his ignorance and Karma-Phala, then man can stand like the ever-lasting universal Tree of spirit with his perfect and ever-lasting happiness.

It is the gist of wisdom for a man to know that he enters into this universe with the resultant force of his own Karma of Punya and Papa with a pre-determined load, to experience his pleasure and pain in this life. As this pain and pleasure to a man in this life are pre-determined factors to him, he cannot escape from them. For the evolution of man the Karma or acts of Punya and Papa are fetters to him that create a bondage with this seeming universe which is only of a vanishing nature, and not permanent. So, a man's identifica-

tion itself with this universe must be temporary and illusory. The force or maya that binds a man to this world is his ignorance of looking upon this body and world as permanent while they are not so in reality. With this ignorance a man is prone to create this chain of bondage to him, one link with Punya and the other with Papa. But both are links and fetters for the bondage of man; one is of gold and the other is of iron. When they are fetters for a man against his freedom of everlasting happiness, it matters very little whether the fetter is of iron or gold as both are fetters. By nature it is not possible for any man to rest even for a minute without doing some good or bad Karma and this is what Bhagavan Sree Krishna says in the '*Geeta*'. In that case it is a riddle for man to know how to come out of this vicious circle of the chain of good and bad Karma. The solution also has been given by Lord Krishna himself to man. He said it is the highest wisdom of man to do all his Karma or acts consistent with his birth and state in life, whatever Karma he has to do, to do them unattached to the results. Man must do his duty without minding the results.

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He should not mix his interest or identity with the results. Then this Karma of his, both Punya and Papa, cannot bind him with any force; for their power to form into fetters is lost. They can no longer form into links that form a chain of bondage to man. This is the gist of wisdom to man both in this life and hereafter to regain his ever lasting happiness. His business in entering this universe is only to consume the force of his Prarabdha that comes to an end with no more births and deaths for him.

The Real and the Apparent Man

It is a well-known fact to all that every one is experiencing this world, of whatever sort the experiences may be, only through the sense of 'I'. Without this 'I' there is no experience and no world. From a study of our world experiences by this 'I' sense with this human body (Machine), with an honest rational scrutiny, analysis and discrimination we can clearly see that this 'I' sense experienced by every man is of two kinds, one being real and the other unreal or only apparent. That which is not real we call apparent. It is a fact admitted by all wise men that the eternal truth always must be One and it must be the same always without any changes in reality. The truth must always be One and there cannot be two.

Basing our experiences on this eternal truth which alone is real and correct, we do not find that only one and the same man is present and experiencing throughout alike but we find two selves feeling with the sense of

‘I’, one being real and the other unreal. We shall consider this matter further.

That Self of man with these limitations of *Upadhi* i.e., of *Sthula* and *Sukshma Sariras* with the sense of *Vishaya Sukhas* i.e., objective pleasure, who is experiencing this world as ‘I’ and ‘Mine’ does not seem to be present or is not a constant factor in all the three daily states of man, i.e., *Jagrat*, *Swapna* and *Sushupti* (Sleep, dream and wakeful states) of every Jeeva or in the three states of time i.e., past, present and future or even everywhere alike. as needed in accordance with the test for *Paramartha Satya* or truth eternal. But this self identifying itself with the mind (*Antahkaranopadhi*) is present only in the two states of wakefulness and dream of the Jeeva’s present life. Even in the present life this Self of mind is not actively present in the state of sound sleep, i.e., *Sushupti*. And this mind cannot recognise its experiences of the past or future births to come. The knowledge of this mind is restricted only to the experiences of the present births, that too only in some states of life but not in all the three states of daily

experience. No one can say that he is experiencing his mind during the state of his sound sleep. When the mind is absent how can the mind-self be present? During the state of one's own sound sleep, due to the absence of mind itself, few are able to know even if they are scolded, spat upon and even at times bodily lifted from place to place. So it is clear that the mind is not actively present during one's own sound sleep. This is a familiar experience in everybody's knowledge. Thus this man of mind-self is not real to the tests of Paramartha Satya and is only apparent, as an actor on the stage of this world, to consume his *Prarabdhakarma Phala*, and does not remain in his acquired physical body even a second longer after his *Karmaphala* is completed with this *Sthulopadi*. It must be noted that the terms of Sukshmaphala, anthakarna and mind-self are one and the same generally.

Then the pertinent doubt arises: how can we know that there is a real man of eternal truth, a universal self within us, present in the three states of the Jeeva and in the three periods of time also? First of

all the man of mind-self is not real or final. It is enough that every man admits that he is not the mind. But the mind is his when he says "My mind is not good to-day or troubling me very much and so on." From the above common experience and admission by every one, it is clear that there is some one within him who is identifying this mind also as his and positively saying "My mind" etc., like saying as "My walking-stick or box" etc.. There should be some one who is proclaiming the ownership of this mind like that of the walking stick or box. From this itself it is evident that his mind is not his true self and there is some one above who is owning it. That owner is the real self. But this real man wrongly by mistake due to his ignorance from time immemorial, what is technically called *Anaadijeevabhranti* or *avidya*, is identifying himself with his mind. Yet man is able to know his real self by nature, as bliss and perfection i. e., *Akhandaparipoornaswarupa* in the state of his sound sleep, *Sushupti*, when his mind gets temporarily dissolved in ignorance, *Agnana* due to his *Prarabdhakarmaphalaanubhava*. During that state of one's

own sound sleep when this mind-man gets inactive, not identifying himself with external objects, the real owner of this mind witnesses his state of sleep with *akhandakavavrithi* shining himself in his true form of perfect bliss. For every man this is the state of undiluted happiness and that is why every Jeeva craves for his daily *Sushuptisukha* though it is temporary. This bliss cannot be permanent to Jeeva as he has still the balance of his *Prarabdhakarmaphala* to work off. This he is experiencing with his ignorance of *Tamoguna* but not with wisdom or gnana. It is a universal truth that ignorance is temporary and knowledge is permanent. That is why every man that gets up from sound sleep naturally says "I" had a happy sleep and did not know anything." In this state there are two admissions, one that he was happy and the second that he was ignorant or not-knowing anything. So by these admissions it is quite evident the Jeeva enjoyed his perfect bliss with ignorance but not with knowledge or Gnana. For some a doubt may arise here, how are we to be sure that it is the one and the same man that is making the statment, and if it is

the same man, it must be the mind. Here the readers should understand that this mind and Sakshi, the super-mind with the bliss, are one and the same in different states. As the mind gets detached with the objects temporarily it becomes the Real Self, Sakshi, and when it gets back to attachments and detachments of the objects in Jagrata, it remembers the state of sleep and repeats it with *Smrutignana*. It is only a remembrance repeated by one and the same. For all Jeevas or men, ignorance (Agnana) is a temporary state and the state of wisdom or Gnana is permanent. So it follows that any man or Jeeva to get his permanent happiness, that is, *Nitya Niratisaya Sukha*, he must get into that state of Gnana only but not ignorance (Agnana). The Universal One existence in the seeming state of attachments and detachments with the objects of the world, is called 'mind' and when it becomes detached from the objects and stands alone with self-luminosity with *Swa-prakasa* it is known as 'Sakshi', *Pratyagatma*, and *Paramatma* also. It is the mind that changes but never *Sakshi*, the Universal real Self of man. This Universal real Self of

man is present in all the three states of daily life of every man as a witness. Every man is identifying this real self also as 'I' not with wisdom but with ignorance. It is a known fact that every man is identifying himself with his future existence also that, after the falling of this physical body, with his *Punyakarma*, he will enjoy better births with happy life in future. Likewise he is identifying his existence in the past also before his coming into this world with his physical body; he is remembering his past existence by thinking that due to his *Punya* or *Papakarmaphala*, he is undergoing his *Prarabdhakarmaphala* now. Thus every Jeeva is identifying his Real 'I' self in the past and future with his birth now. Thus by all Jeevas thinking and viewing their existence of the past, present, and future time also, it is proved that there is one Real 'I' beyond this with identification of perfect knowledge and knowing his real self. During sound sleep this Jeeva is detaching himself with the objective world and standing alone with *Swaswarupa* and *Swaprakasa* with *Akhanda-anubhava* not subject to time, space and causation. This state of *Akhanda Paripoorna*

Swaroopa is the Real-Man, his Universal Self. Now the mind-man is apparent and not true as he is not with his true unlimited self but only ever-changing with the limitations of this body etc. So, to become the real men of Universal Self, we have to know it as told by Sastras with our wisdom and constant practice-Sravaṇa, Manana and Nididhyāsana,—knowing the self correctly and by practising it in a systematic way for a long time as prescribed by Sastra. In course of time this Jeeva will realize his real self and becomes the real man when fear of all sorts vanish, and he stands himself with *Swapra-kasa*, like a shining Jewel with ever-lasting happiness and feeling of Oneness in life; and whatever the circumstances be, he always stands alone as Sarvadhistaṇa with no more births and deaths.

The Cause of Misery and the World.

This world is never the cause for a man's misery as many are prone to think. On the other hand, it enables a man to work out his salvation for his eternal happiness and this is the only place for it for this Jeeva. This world as it is, is most harmless to man and a man must use it with his correct and proper knowledge for his benefit and salvation. This world is not the cause of his misery. This misery of man is caused by man's attachments and detachments (*Raga* and *Dwesha*) i.e., likes and dislikes to the objects of this world, due to his ignorance with *Purva-vasanas*, i.e., instincts by birth, without knowing his true self and the reality of this world also. Thus a man is undergoing this misery of *Samsara* with the cycle of births and deaths, high or low, from times immemorial. All this is due to man's ignorance of his true self due to his *Anaadi Jeevabhianti*, as the Sastras put it. But it can be known by a man's rational discrimination and with his own experience also if properly analysed

and understood correctly.

As the essence of our subject is to enable an aspirant to know his true self for getting rid of his misery once for all and attain his ever-lasting happiness, we have to understand the real cause for the misery of man (Jeeva). By knowing the cause we can get rid of the effect of it, and remedy it. If we do not know the cause, how is it possible to remedy the evil? With a little wisdom we can grasp that fear and misery are the temporary states of this Jeeva (man) due to his abnormal state and incorrect thinking. But in the absence of this ignorance and wrong thinking, a man's state and outlook will be normal and happy, because by nature this Jeeva is an embodiment of happiness. By this Jeeva, man is subjecting himself to this misery of Samsara by his wrong conceptions of life and world, as also with indiscriminate thinking. To gain the benefit of ever-lasting happiness to man, we will discuss here only the cause of the misery of the Jeeva so as to get rid of it. but not of happiness of any sort, as no one likes to get rid of his happiness, but always wants to gain happiness.

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When we say the world, every man must understand that the 'world' includes his self, both physical and subtle i.e., sthula and Sukshma sariras, as these also are included in this creation, otherwise called world. Both these Sariras of men are only composition of physical elements and fine elements of creation. These two combine and this creation shows that this body i.e., Upadhi of the Jeeva, is not original and natural but a result of compounds with combinations of the elements of creation.

So it is clear neither the man (Jeeva) nor the world has any reality in it. They are unreal and only apparent, with as much difference as there is between real gold and artificial gold. The artificial gold also looks like gold but it is not gold with the real qualities of gold. It is a universal principle that any ingredient of a compound must get decomposed in course of time. So also with this world which is a creation and it must get to destruction or annihilation sooner or later. It is only a question of time.

From our experience in general, we see

man with his ignorance of identifying himself with his (ignorance) created and limited body, and equally so with this Universe, both of which are not real or ever-lasting. When it is so, is it not the folly of man to consider himself as real and rely on his limited body and also on this seeming World for his real and permanent happiness? How can they give real happiness when they themselves are not real? They can only give a shadow of temporary happiness. That is why all the pleasures and happiness that man is deriving from secular objects are only ephemeral and not able to give ever-lasting happiness to man. Not only that, but every pleasure or happiness of this world is followed by misery and happiness by rotation invariably. No man is able to have his ever-lasting happiness with this world or from its alluring objects. This happiness is ever-changing followed by another birth. This is endless to Man and all wants launch him in misery. This is a vicious circle and a wise man must come out of it with his wisdom.

With a Sastric discrimination and experi-

ence, no man can see any reality or permanency in this world. It is very clear to every one that birth follows death and all things are going to destruction in course of time and that every Jeeva has to leave this world sooner or later. Every Jeeva is experiencing pain after pleasure and pleasure after pain in the form of happiness and misery, as if they are the obverse and reverse of the same coin. Yet, knowing all these a Jeeva gets himself subjected to the conditions of this world with his ignorance from times immemorial. Is it right for this Jeeva to consider himself with his limited body as real and rely on that which is not real? Is it not a false identification? If so, this folly is due to whom? Is it not due to his own ignorance and folly? Is not his own ignorance the cause for his misery? It is a man's own ignorance. Then a man's only recourse is to get rid of this ignorance to gain his real happiness. For a man to get out of this immemorial ignorance he has to take the aid of the science of Veda Sastras for his eternal happiness. It is a known fact to all that a man experiences happiness with correct knowledge by knowing the reality, and misery and

unhappiness by incorrect knowledge and not knowing the reality of any thing in this Universe. This holds good for the Science of knowing true self of Real Happiness also, which is the teaching of the Vedas to Man. If a man is able to know correctly this Upanishad Sastra which is the Science of eternal happiness for ever-lasting freedom to this Jeeva, he gets ever lasting happiness. This is the position of the Jeeva (man) in this world, and this world in relation to man also.

Though in Supreme reality this Jeeva and the world are one and the same, apparently they are being experienced as Aham 'I' and 'Mamedam' "Mine". we will deal with them one after another. Now coming to the position of this world in relation to man, it has already been said that this world is most harmless to man and also beneficial to him if properly known and used. We will consider how it is so. If considered well with discretion, we do not find any categories or compartmental divisions in the creation of this world like some people being friends to all, and some people foes to all.

The same persons are considered friends by some people and enemies by others. The same man that is a friend at one time turns out to be a foe at a later time. So it is a man's disposition towards others that makes friends and foes of them. But there is no class or distinction with a division like that, as friends and enemies to all at all times. It is all a Jeeva's creation with his likes and dislikes, in accordance with his *Prarabdha Karma Phala and Vasanas* i.e., instincts by birth due to his *Karma*. As created, these Jeevas are neither good nor bad by nature, but they are being considered so by man from the point of view of the utility and happiness derived from the rest of the creation. So also about the animal Kingdom. Creatures such as a snake and a tiger etc., that are generally considered venomous, fearful and most harmful are being used by some for making their livelihood, such as by snake-charmers and circus people etc. On seeing precious stones such as gems etc., some people love them and want them knowing their value and some people without the knowledge of their use and value do not mind them so much. With the same

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precious stones some people become enemies of others and some people become friends to others ; but yet the stones are only stones. They do not change. It is only the change in the dispositons of man that makes him happy or unhappy for owning the precious stones or not owning them. But the stone is a stone always and does not change in the least whether it is liked or not. The same is the case with the trees, fruits and other eatables and valuables also. Some like fish immensely but some others dislike them bitterly. So also with the elements of this world. Man prays for rains at times when needed and curses at times when not needed. So also with the water in rivers. We want water at times and hate the same at other times. So also with fire, air, the Sun and Moon also. The likes and dislikes with the objects of the world depend upon the man that makes use of them but they are not by themselves good or bad. There is nothing in this Universe that is useless or useful to all men at all times. The likes and dislikes to the objects of this world by men and animals also vastly vary in accordance with their instincts by birth. These instincts are

the results of their past *Karma*, good or bad. All these variances of good and bad, misery and happiness, love and hatred, likes and dislikes – all these are caused by the instincts of these *Jeevas* to the objects of the world but not due to the objects by themselves in this Universe under the category of good and bad. These instincts vary from Jeeva to Jeeva both in men and animals and cause misery and happiness in this world. God has created this world impartially to all; but this Jeeva (man) alone is responsible to make himself happy or unhappy with this world. There is nothing useless or harmful by its own nature in this world. For instance, the same drug or even snake poison is being used to kill a man or save a man from death. By themselves the objects of this world are the same at all times but the difference only lies with this Jeeva and how he is making use of them. There is nothing useful or harmful to all men at all times alike. But man is taking his likes and dislikes to the objects of this world from his utility point of view considering his happiness alone, of whatever sort it might be.

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God made the creation for man's evolution to the highest state of happiness, even to become God himself, and it is left for the Jeeva to see how best he can make use of this world to that end which is the ultimate goal for man. All this will show to man that this world with its varied creation is quite harmless and it is like a picture on the screen. Those who consider the picture of this Universe as good will see and use it to the utmost benefit to them and enjoy it. But the others, not considering the picture as good, will experience troubles and miseries in this grand Universe. This picture on the screen of the Universe is like a long dream for a man and like our modern pictures on the screen of the picture theatres. The picture does not really exist on the screen but only appears to exist when projected. The real existence is only the white screen which does not move or change because of the show of pictures on it. So also this world is to man. The real and true existence is God Himself but it does not appear like that on account of a man's ignorance. If this ignorance is expelled by this Jeeva with his wisdom of true knowledge, then he stands as

God himself. This is the ultimate goal of Man. It entirely depends on man to make a heaven into hell and a hell into heaven. But no one likes a hell. So it is the duty of Man to make a heaven wherever he is, to become the fountain-head of perfect happiness to himself and to others also of this universe, the mighty creation of the Almighty. Then alone Man is making a befitting use of this grand gift of the world to Man.

Renunciation – The Direct path to Salvation

As a rule one of the fundamental causes of human misery seems to be the ardent clinging to this life and possessions with utter ignorance, as if they are permanent and ever-lasting, when the fact is otherwise. Even wise men are subjected to this hallucination and suffer though they preach detachment and renunciation to others with their study of books. No one is able to escape this clinging to the world even to his last breath. This is the ignorance of man persisting from ages, and to get out of this, renunciation is the greatest aid. This renunciation can be got only by knowing the seeming truth of this worldly existence as not real but only as unreal. It is only a certain knowledge of Truth which is capable of giving man the mind for renunciation which saves him from his major misery in this world and ultimately helps him towards his salvation.

Salvation means to escape from the

penalties of sins and secure eternal happiness. This word "eternal" denotes that which is everlasting or permanent. This permanent happiness is naturally desired by every Jeeva. But the difficulty is that generally people are not prone to give so much attention and labour to the means as to the end. To put it briefly, the minds of the majority always are concerned with their desires but not so much with the means of securing them. People do not generally pay even five percent attention to the real means to achieve their objects as they do to nurse their desires. They desire the end first without taking the trouble about its means. So the first lesson that an aspirant has to learn is to pay as much attention to the means and ways as he does to the end. Not to pay the needed attention to the means and only desire things is the greatest folly of the majority of mankind. This is a great lesson that man has to learn before he desires anything. To achieve any object, if one takes care of the means, the end will come of itself as a consequence. Here our object is to get eternal happiness and the means to it is renunciation. The means is renunciation and the end is

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Salvation. Renunciation means disowning or rejection. It is to give up what a man is and has now with correct knowledge of his True Self. This world seems only as real but it is not real. This renunciation is of two kinds. One is physical rejection and the other is mental. As the saying goes, "It is the mind that makes a man." It is the mental renunciation that helps a man considerably for his realisation of his eternal happiness, though physical renunciation also helps at times to some extent. Here we have to consider what it is we have to reject to regain our ever-lasting happiness and how it is possible. From our study so far in this book and especially from the chapter on happiness also it has been seen that this eternal happiness is only within every one of us but not outside in the objects of the world. So true happiness is subjective but not objective. Yet the difficulty is that we are not able to know it though it is only within us. To get over this difficulty we have to know the cause as it is not possible to remove the effect permanently without knowing the cause. Only this effect in the form of our ignorance relates to man himself. So to get rid of it Man must

know it, from the study of himself with his own experience and that of the world with a proper analysis and discrimination correctly. This cause is obstructing us from our knowing the truth which is only within us. Then we can know that it is nothing but our ignorance from time immemorial which is known as *Agnana*, our strong attachments to this body and world with our love and hate i.e., *raga* and *dwesha* etc., which creates our misery in cycles of births and deaths. So to put an end to this ever rotating *samsara* we have to know the Truth, which is the unreality of this limited self and existence through logic and proof for our belief and conviction of the truth. All this has already been discussed in this book and our conclusions arrived at are that this apparent self and the world are only an illusion and not real, and these divisions, variances, with limitations and sense of this 'I' and 'Mine' in every man are due to only *Jeevabhraanti*, hallucination and that they do not stand to the acid test of eternal Truth. So they are unreal, though we are getting our experience of joys and sorrows from them temporarily. This ignorance is covering the reality of our True Self

which is our eternal happiness. This ignorance is nothing more than a man's forgetting his Self of perfect happiness with hallucination, unable to distinguish the truth from untruth and the Reality from unreality. This fundamental folly of man's belief in this seeming world as true and permanent to him is the sole cause for his misery with this sense of 'I' and 'Mine'. From our study with discrimination in the previous chapters, we have come to the conclusion with proofs that all this existence and this sense of 'I' and 'Mine' are only imaginary though they are giving us experiences of the body as 'I' and 'Mine'. They are not real to the acid test of truth. They are all like gilt-gold shining ornaments which seem to be of pure gold. This should be kept in mind by an aspirant. It is a well-known fact to all that on knowing the ornaments as gilt-gold but not real gold and imitation diamonds, our attachment and respect for them become naturally less than for real gold and diamonds, though some people use them as ornaments for show out of necessity. People do not attach so much of importance for their loss or gain as for real gold and diamonds and when once they

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come to know the unreality of the ornaments, wise men do not tax their mind for their care. They move care-free with an easy mind. This is the experience of all with imitation jewellery; but so long as you keep it a secret, without giving a proper clue to the imitation nature of ornaments, people take them as real, if circumstances permit. But where the circumstances do not permit and where you see gorgeous jewellery with diamonds you are not likely to believe them to be real. The gorgeous crown and mantle of an actor as King can never be considered as real by the wise. This sense is the discrimination of man with which he can know the reality of the precious diamond jewels. So also with that faculty of correct discrimination if we are able to know the ephemeral nature of our pleasures and evanescent nature of these bodies and objects in this world and get our conviction about their un reality in existence, we naturally lose the attachment of love and care for them, in whatever way they are just in the same way as for gilt gold ornaments and pictures on the talkie screen. The wise people do not bother about them though they make use of them when needed.

The cause for the change of this disposition and attachments in the above illustrations is the process of the mind with correct knowledge. A wise man must be able to use his discrimination properly to know the truth of this existence and himself also. Otherwise, it cannot be known by superficial knowledge without discrimination. So also is the case with this world and when you lessen your attachment and reject these worldly objects on knowing them as not real with your wisdom Gnana, then it is called renunciation. But, generally, common man mistakes this renunciation as giving away things in charity. Though both of them are virtues they differ in their nature and also in their benefits to man.

Renunciation does not compel a man not to have any possessions but to use them as not real with the proper frame of mind developed towards this existence and possessions as mithya. People with renunciation can be Emperors like Janaka, most unpolluted with the possessions of even a vast empire. The acid test for this renunciation is not to have the desire of real ownership,

but the enjoyment can go on without attachment or any clinging to the objects. The enjoyment always must be with a detachment about their loss or gain with a mental equilibrium in both pleasure and pain. In true renunciation it is not the quantum of one's own possessions that counts, that matters, but one's disposition of mind towards them, and how he enjoys them. The following narration of King Janaka's life will illustrate what true renunciation is. This renunciation is also known as Thyaga.

As known to many readers of epics and the Upanishads, Maharshi Yagnyavalka was a Brahma Vadin and Guru of King Janaka. Though he was a great king, he was attending the discourses of his Guru along with other sanyasins who were supposed to be the greatest renouncers or Thyagies, under the shade of trees. Yagnyavalka, while teaching all his disciples, always used to see and address Janaka particularly, not so much minding others that were along with Janaka. In course of time all these sages began to think, though they were more competent because of their sanyasa asrama

for this Brahma vidya, their Guru was not minding them, but was attracted to Janaka as he was a King. In course of time this Yagnyavalka was able to know by his spiritual power and intuition. So, one day, with the intention of proving to the Sanyasins the difference in strength of renunciation between them and King Janaka, Yagnyavalka the Guru, created a big fire all around them with his spiritual power, while all were sitting for their lessons under the trees. But, unmindful of the fire, their Guru continued his teaching to the disciples and was going on. In a few seconds all the Sanyasins ran from their places in distress bawling out for the protection of their meagre possessions of Kamandalas and Koupeenias i. e., loin clothes etc., while King Janaka did not even make a note of the fire even, and was attending to his Guru's teaching unmoved. In the meanwhile, a Royal messenger came and informed King Janaka that the fire had spread to the palace and was about to burn the harem also, and so on. Even then Janaka did not move and said "What is it to me if the Kingdom of Mithila is lost". That was the sort of difference of renunciation and

sense of detachment between these Sanyasins and the King towards their respective possessions, irrespective of their possessions being vast or little. Then they could understand the difference between them and their King and why Yagnyavalka was paying more attention to Janaka.

Such is true renunciation. But it should not be misunderstood or imagined by any one that he can become a Janaka so easily. It is a very hard and rare achievement but it can be got if one is really able to become like Janaka in course of time with an honest and incessant abhyasa of Brahma Vidya. Otherwise, every one can become a Janaka, which literally means a father, but nothing more. In that way all are Janakas now but not like the true Janaka. Yet this should be our highest ideal of renunciation.

“Aim at the stars and you will shoot high”, is a well known saying. To an aspirant this sort of true renunciation is essential. By virtue of this true renunciation you can enjoy this whole universe with a firm detachment to this world as not real and

that your true self is not this limited body but One Existence of Bliss. It will keep away all the misery arising from ignorance in this state of life to an aspirant on this globe for achieving his object of attaining eternal happiness and in due course give him the highest and an everlasting happiness with perfect freedom of soul. So this renunciation is the nearest friend and the highest virtue on the direct path of salvation to an aspirant.

True renunciation must be the guide star for an aspirant. Always the ideal must be higher than the aim. True renunciation insists on giving up your attachment to everything you see in existence including your seeming self with the sense of this limited 'I' and 'Mine' and this seeming Universe also as both are not true and really do not really exist at all, in the light of paramartha Satya which alone is the Truth Eternal and the Real Self of Man. Truly speaking none of these are your True self as it is always only One in existence without these seeming limitations, divisions, and differences with variations. So it is essential for an aspirant with

a knowledge and a sense of clear perception to reject all these with a conviction and mental clarity that there is no possibility for any reality of this fragmented existence with this 'I' and 'Mine'; but the true existence is only one *Akhandā Paripurna Ananda Swarupa* and nothing else. To realize this Eternal happiness, renunciation is the direct path for salvation, and only this renunciation is the direct path to salvation. This renunciation is the celestial nectar to an aspirant who desires peace with everlasting happiness.

The Practicality of Adwaita Philosophy.

Is Adwaita philosophy practical? This is a question that racks many intellectuals in spite of their being well read. This is a doubt to many, however much they study and read in the books about this adwaita. Can that be practically adopted in life? The answer must be in the affirmative that it is practical; because, Sastras never say what is not practical and the Sastra can never become useless as nirarthakadosha never comes to Sastra. Here Sastra means Veda and no rational thinking admits this fault to Veda. Adwaita Sastra never says that this world which is being experienced by all is not there, but only says that it does not really exist. It exists just in the same way that a snake does on the rope in semi-darkness. The snake appears there during the dark period of Agnana and none can dispute it. But when you remove the darkness with your light of Gnana, the snake vanishes and the rope is there. There is no more fear. In the same way, Adwaita Phi-

losophy explains to the Jeeva not to get frightened or entangled with this imaginary existence of the world, giving the reasons for it on a rational basis and direct experience, strengthened by Sruti pramanya for correct discrimination, understanding and self-realisation by the Jeeva of his *Satyaswarupa*. the Real Self.

There is the burden on any theory of Philosophy to rationally explain how this sense of 'I', 'Mine' and the world has come into existence and its being rightly or wrongly experienced by all Jeevas. There is no need or principle that all experiences must only be true and real. It is well known to all that the experiences of dream, dramas, magic and of late our movie talking pictures are not real and true; yet people are getting their experience of joys and sorrow from them even by spending their money heavily for them. Yet they are all human experiences and no one can dispute this fact. For the Jeeva, though the fact of experience is there, it may be true or not true. So, merely by the fact of experience, it cannot always be true. This being so, the question how all

these differences and variations in this Universe have come must be answered. Of course, it is explained both by Adwaitins and Dualists as one's own *Karma* and *Karma Phala* and this explanation is common to both the schools of philosophy. But, if *Karma* and *Karmaphala* experiences are always true and real to these varied Jeevas, the variance and differences can never be removed, and they become permanent to this fragmentated Jeeva. Thus these permanent differences and variances between Jeeva and Jeeva can never be removed, and always remain with tara-tama Bhava permanently. This *Taaratamya Bhava* leads into *Dukhanubhava* and cannot be escaped, and even in salvation also there will be taratamabhava but not *Niratisaya sukha* or absolute bliss. This is a question of Anubhava. Above all, Adwaita Philosophy always explains the real *Tatparya* of *Srutivakya* in conformity with the six tests (i.e.,) Shadvidha pramana which is all important for *Srutivakya-samanvya*. It is an admitted fact by all the wise pandits and even by common men to some extent that God is not partial but impartial and all-pervading

with bliss. Rationally taking all these facts into consideration it must be accepted by all the intellectuals with *Srutipramanya* that the interpretation of Adwaita Philosophy alone must be upheld finally for salvation or Nitya *Niratisayasukha* to the Jeeva. Yet it is accepted by advaitins that theories of other schools of philosophy also are pathways to realize the final goal of salvation. Adwaita Philosophy is the only one that does not reject other philosophies but embraces all of them as stepping stones for Realization. It has no quarrel with other systems. Its aim and Sidhanta is to bring all into Oneness. This is the most Universal system of philosophy, if properly understood and practised with discipline. For a man's happiness during life and after also, this is the only philosophy that confers *Jeevanmukti sukha* to the aspirants and realisers. Thus, taking the soundness and rationality of this Adwaita System of Philosophy, we shall try to follow what it says and how far it is practical.

To save the Jeeva from illusion and regain his long forgotten satyaswaroopa this Adwaitagnana helps to the full extent of self-

realisation. This Philosophy, after giving Sastrabodha to the aspirant about the truth of Jeevatma and Paramatma and this Aham and Idam etc., finally says all these are nothing but of one Existence known as Brahma. All these varied conceptions and experiences occur only due to a wrong conception of this One Existence which is the real self of this Jeeva which has been forgotten from time immemorial owing to the influence of *Maya*. Even Adwaita philosophy accepts Karmaphala theory to the Jeeva so long as he is under this *Jeeva Bhranti*; but, when once this Jeeva knows his real self and realizes himself, this Karma becomes impotent like a fried seed to give phala to his Karma, as, with his correct and true knowledge of himself; this Jeeva disclaims his limitations and fragmentations of this seeming Universe. Thus he does all Karma without his doership i.e., Kartrutva. When in reality there is no Karta for the actions of his Prarabdha, whom is this Karmaphala going to affect? Thus the actions of this Jeeva, who realises his true self, who is known as Gnani, become harmless to him and has no effect. According to *Sruti* and *Smruti-Pra-*

manya. when this Jeeva gets the Gnana of his true self, all his *Agami* and *Sanchita Karma-phala* gets destroyed and only *Prarabdha-phala* remains for such Gnanis, and it can only be destroyed by Anubhava. So even a Gnani has to undergo his *Prarabdha Karma-phala* so long as he is with Upadhi, though he disclaims it. Now, coming to the practicality of Adwaita Gnana, this philosophy never asks one to give up the world, but it advises the *Mumukshu* not to take this world as Reality and suffer *Drusyadukkha* as this whole universe is like a long dream and like talking pictures on the movie screen. Though we know that they are not real we get the momentary pain or pleasure even while we witness the show. So we are present also in this stage of the world. We should always be the witness to these pictures of this world knowing all these are only like the movies on the screen of your real self which is not really undergoing any changes. It is always pure white and steady and spotless; but we feel it is moving and get our attachments and detachments identifying ourselves with these moving pictures on the screen of this world, which itself is not real. In reality, your self

is the screen and it is always spotless, white, steady, permanent and not moving. Our feeling of moving with the pictures is due to ignorance. Due to this *Anaadi Jeevabhranti* we see and feel with ignorance that the moon is moving when actually it is the clouds that move but never the moon. When the Jeeva gets the correct and true knowledge of his real self, he will not feel so. This philosophy only advises the aspirant, *Mumukshu*, to hear, discriminate, and concentrate on his real Self in accordance with *Vedapramanya* and *Upanishadbodha* for a long time with regular practice to dispel his ignorance. We never prohibit children seeing the talking movies now and then for their pleasure; but we only advise them not to copy ways of these modern pictures of fiction and get themselves spoiled. So also, this Adwaita Philosophy never asks any one to give up the world, but to be in the world and not get himself entangled with the ways of the world taking them as real. In reality, the real Self is everywhere without moving or changing at any time standing like a tree or spreading like the clear sky everywhere. Adwaita says the real Self is always only One, all-pervading

know as *Brahma* and *Paramatma*, though all see and experience this one real self as so many Jeevatmas due to ignorance. Though we see and experience the many, it is always One in reality, as we see only one sun of this solar system into so many bimbas in a limited round from every where, wherever a man may be. It is due to the incapacity of these human organs to have a full grasp of the whole Sun with this naked eye. Thus we see only this universal one Sun in so many limited forms of about a few inches round, shining, wherever a man be. In the same way this *Paramatma* is being seen and felt in a limited form in the lotus heart of every Jeeva due to the conditioned and ignorant state of this Jeeva as Jeevaatma, but Paramaatma is always One. But in reality his self and this universe are only one and there is nothing in existence except All-per-vading Brahma with *Satya*, *Gnana*, *Ananta-swaroopa*. Adwaita explains this to the illusioned Jeeva to know this One as his real self which is in reality *Nitya Niratisayasukha*. It is always one and never more than one and all that is being seen or experienced as more than one is not the real Self. The

real Self is always one, all-pervading with existence, knowledge and bliss, always standing with self-illumination as a crystal rock with no changes of any sort at any time, not affected by anything, as there is not in reality anything besides its own self. And this one being is the biggest of the big and the smallest of the small with no divisions of variations of any sort at any time. He is always a *Nishkriya* and *Nirguna* and *Sarvadhista*. He is the *Abhinna Vivarta Nimitta Upadana Karana* for *Utpatti*, *stithi*, and *laya* of this world. He is only knowledge but not the knower or the known and this is the real and true Self of every Jeeva. This knowledge and realisation gives liberation of the soul eternally from the bondages of this *Samsara*. So this Adwaita Philosophy advises a Mumukshu. Adwaita says that a man who realises this knowledge can move and carry on his activities in this world better than a man ignorant of his true Self, when he can view the whole existence as pictures on the screen of his real self, with which he need not identify himself and get his *Sukha* and *Dukha* from these objects, which are only due to illusion and incorrect understand-

ing. There will be no need for him to depend on the shadow happiness of these imaginary objects of the world. If this is not practical in life for a man, what else can there be more practical? This knowledge gives the freedom of the soul not only after life, but gives *Jeevanmukti sukha* during life also, as this Gnani plays with this world as not true. He carries on with his *Prarabdha Phalanubhava* as a care-free man and as a witness to the moving scenes of the world with no attachments and detachments, thus putting an end to his wants and cravings and is a light himself in this ocean of Samsara, not being shaken by the waves of the sea. Thus it is a most practical subject of philosophy to give full happiness even while being with this body. This is called *Jeevanmukti*.

The Culture of True Self.

At the outset any one may be prone to question why we should bother with the so-called true self which we are not able to see now; why not carry on only as we are with this self and the world as we are experiencing them. But a little discrimination shows that this world and our experiences with this body self are evanescent and all the worldly pleasures and happiness are only ephemeral followed by misery and death inevitably, sooner or later, however great a person may be. Death snatches all away from all pleasures, passions and hopes and man is no more on this globe. If there is a way to keep our pleasures and happiness, though now and then with a mixture of misery, keeping away death permanently, then one may agree with their way of thinking. But unfortunately, it is not so. Every 'Jeeva' must take his cycle of births and deaths with more misery than happiness. That is why if a man has discrimination, he must conclude that neither himself nor this world is permanent

and there must be something higher which should be the cause and basis for all these phenomena of changes. So it is the duty of man to find out that higher power, which is always changeless and constant. Unless there is an object that never moves or changes, we cannot judge of the change or motion. Such is the case with this creation also. If all things at all times are moving constantly we cannot judge the change. Change is a relative term. In this world you see nothing but change. So it follows there must be constant factor that does not move or change at any time, though we are always seeing nothing but change in this universe. It is that one Supreme object alone that is always changeless, motionless, and all-pervading and that is God. He alone is the True Self of man. The effort of man to know this and realize is "The Culture of True Self".

This culture is known as "Gnana Yoga" also. Gnana means *Vasthava Gnana* i.e., correct knowledge. 'Yoga' means to get what is not already there. Now, pertaining to our subject, it means getting to know our True Self. Though every man is using his expe-

riences, it is not being experienced properly with a correct knowledge, knowing the reality of it. It is known to all that real and correct knowledge always leads a man to happiness and unreal and incorrect knowledge launches man into misery. So man's effort to gain the correct knowledge about his True self to get rid of his misery and attain his eternal happiness is known as the culture of True Self. But there may come a doubt to some; "Where is the need for this, when the experiences of man with correct or incorrect knowledge are giving temporary happiness? Why go in for a permanent happiness?" We can be happy with our temporary pleasures and there is no need and so on. We need not disturb them so long as they are happy. This subject is a need for those who are tired with their evanescent experiences of the world and desire everlasting happiness or at least more happiness than misery. An aspirant must know that this knowledge of his true self is the correct knowledge. It is Atma-Gnana, the Real knowledge, and the knowledge of one's body as his self and this world is not true and is incorrect knowledge both of the world

and his self. An aspirant must always be able to differentiate between his real and unreal self with his *Nitya nitya Viveka* i.e., discrimination in accordance with *Veda Pramanya*, though a man by his Prarabdha Karma Phala cannot physically detach himself from his unreal self i.e., this body Upathi. So an aspirant must be able to differentiate as above said only with his knowledg and that knowledge he cannot get without his effort or daily practices, which is the culture for self-realization.

As has been explained so far in the preceding chapter, this 'Jeeva', as he is now, is masked with ignorance from time immemorial. The fact that every Jeeva' is thinking and feeling himself that he is a limited being with these senses and limited with this world as real, is itself ignorance. Truly speaking this 'Jeeva' is not really subject to the limitations of his body, time and space. Though every man is overcome by the death of his physical body here, sometime or other every one tends to connect his existence in the past with his birth now and also in future after his death by thinking that he got this

birth by his past good or bad '*Karma*' and that he will get a good or bad birth in future by his good or evil deeds here at present. So also every man knowingly or unknowingly identifies himself in the three states of life of his wakefulness, dream and sound sleep with this sense of 'I' only, but does not experience the external world in all these three states constantly or equally. So this sense of 'I' has become a constant factor whereas his body and the world are not. But this identification of himself at all times in all states is being done with his ignorance and not with the knowledge of his True Self. This ignorance of man identifying himself with limitations, fragmentation and variances is causing him all the misery. Now we will consider man's identification with these seeming limitations, divisions and variances of this Universe as real and how he is getting into attachments and detachments. According to Veda Bodha, i. e., teachings of Veda and our discriminatory experience also of this world, we can easily see that they are not real. Yet every man is holding on to them with desires. This is ignorance and this is what makes a man miserable.

The cause for all miseries is the constant desires of man. A wise man must stop these desires with his correct knowledge, Viveka, and should not have them. But not to have desires should not be misunderstood in the sense that he is like a chair or wall etc. A wall or a chair has no desire. They are insentient and have no knowledge of any sort. A chair is a chair for ever and undergoes no change. How can a chair give up a desire which it has not? But a man has desires unlike a chair or wall. So a man has to give up these desires with correct knowledge, in order to achieve his happiness. In a way all people understand that desires are wrong. But what is meant by giving up desires? How could life go on? So this requires a correct process of thinking. To give up desires does not mean not to have a wife and children or property which are necessary, but to know with the aid of Sastra and Guru that your true self is not your physical self or inner body. They are only your tools for experiencing this world in accordance with your own *Prarabdha Karma Phala*. Thus your business here on this Globe is only to exhaust your *Prarabdha Karma Phala* with prudence, i.e., *Nitya nitya*

Viveka. Then this world to you will be only a passage on your pilgrimage which helps you to know your true self which is always One and all-pervading. Then you know that this wealth and these possessions do not belong to you or any body in reality. This sense of 'I' and 'Mine' has come to you as a result of your past Karma. This *Karma Phala* is only due to the cause of your Raga, attachment and Dwesha, detachment with the objects of this apparent world. So, knowing your True Self alone as real and the rest as unreal, if you give up these desires which are due to your ignorance, then, in the absence of the cause, there can be no result, namely your never-ending desires. When there are no desires there cannot be these foolish ideas of this limited 'I' sense, or the sense of the mind, right of possessions or ownership of anything in this world except your True Self as the real 'I'. Vedanta and great teachers say that "the Kingdom of Heaven is within you" and it is for man to know it properly with the knowledge of his true self. Vedanta proves that the happiness for which a man is constantly in search is only within him. Due to man's ignorance

THE CULTURE OF TRUE SELF

he is searching outside for it, as if he had lost it. A proper search gives back the true knowledge of our self with everlasting happiness that a man is longing for. The process of this search to know One's own real self is called the culture of True Self.

But an aspirant should not be content merely with knowing the name of this culture just in the same way as some one may claim the knowledge of the four Vedas by merely knowing their name that they are four, but without knowledge of the contents. This culture requires constant effort and practice just like any other culture such as physical culture etc., and more also for self-realization. It requires daily practice of *Sravaṇa*, *Manana* and *Nididhyāsana* which is mental culture in a regular way for a long time till realization is attained. Even a wrestler to win over his opponent must be practising every day his routine of physical exercise till he defeats his opponent. In the same way this aspirant, who wants to conquer his lower self with limitations full of desires, must practise till he becomes free from desires and realises his Oneness. He then

transcends over this self and becomes the universal and all himself only with no more desires and he can enjoy his '*Jeevanmukti Sukha*' though he lives with hundred families in hundred ways. Nothing then shakes him or makes him lose his perfect and everlasting happiness.

For man's everlasting happiness he must follow the knowledge of Vedanta and there is no other way. The Veda teaches always the truth, that which is not known to man by his common sense, which is masked with ignorance now. So the Veda says to man "*Satyam, Gnanam, Anantam, Brahmaa*" and "*Tatvamasī*" which means *Existence, Knowledge and Pervading is Brahma and that Brahma is True Self*. It is for man to take it, or go without it. It is only ignorance and delusion that bind man to these divisions and variances of this Universe with his likes and dislikes to objects due to his desires. These desires are the result of his past *Karma Phala* and they always remain with this Jeeva in the form of inherent tendencies called *Vasanas*, till this Jeeva knows his True Self. These *Vasanas* are the cause of man's attach-

ment and detachment to the objects of this creation. This culture for an aspirant to know and realize is necessary and it is only through a long and strenuous process. It is this culture alone that gives man eternal happiness and freedom for ever. He who knows this and models his life accordingly will no more be in the darkness of this Avidya. He must every day practise by saying to himself "I am Absolute Existence, Absolute Bliss, Absolute Knowledge. I am He - One existence." Then to him all differences in existence will vanish and he stands alone like a shining Sun. It is only ignorance and delusion that bind a man to these divisions and differences in this Universe. When he comes out of this ignorance what can bind him? He is the Lord of Lords and in truth he is everyone and everywhere.

This is the highest culture for a man for the redemption of his soul for ever and for a man's eternal happiness. An aspirant must be very bold and strong mentally with firm belief in *Veda Pramanya*. One with a weak and an oscillating mind cannot get his realization of Atma. The Veda also says the

same - "*Naayamatma Balaheenenalabhyaha.*" This True self, Atma, cannot be attained by the weak. Here weakness denotes weak-mindedness. He must always be very sincere to his ideal of attaining the knowledge of his true self with his strong and correct views. He must be strong in his mind, for it is the mind that makes a man what he is, either a God or a Devil. His real business now is to convert these phenomena of the Universe into noumena and know how to realise his True Self. That is, from the unreal and seeming dualism of this Universe, he must try to come to the monoism (Advaita) of his true Self known as God through his mental perception and realization. No doubt it is a hard task but it is the real and greatest task for a man for the redemption of his soul. So it is the highest and most worthy task for an aspirant and goal for every man for his real and perfect happiness. Ultimately every one has to take up this, sooner or later. Only it is a question of time. The aspirant should never feel for his faulty life and weakness of the past as there is no man without some fault or other with his weakness at some time or other in life. To be perfect is not

possible for man. So let us not think of the past. Give up the weakness. A man must be bold but not weak in mind. Now this real aspirant must be like one afresh starting a fresh business of life, after his adjudication of insolvency. He is solvent now, and should not look back to his old dues and payments. No more of them for him. So now a real aspirant must forget his past and must be very wise and virtuous in his conduct and out-look in accordance with *Veda-Pramanya* and *Guru Bodha*. He must hear about the Truth and reality of this self and the world. On hearing he must understand it properly with discrimination and get his conviction of mind as to what has been heard from the Veda and Guru by him. This he must regularly contemplate, practise and meditate on his true self for a long time till his realization, because the True Self is God in reality. This is God Culture. With this culture and knowledge he must become intoxicated with love for God i.e., His True-Self. Then in due course with the strength, understanding and determination he will be slowly coming to the light of his True-Self.

For such an aspirant under the influence of new knowledge of his True-Self, the strength of his *Prarabdha Karma* will be broken and lessened. Even then the momentum of his *Prarabdha* will remain till the exhaustion of the *Prarabdha* or falling of his *Upadhi* body. That is, it has to remain under the power of past Karma, (*Prarabdha*) and so this world must be experienced, but it will not be with such force as in the cause of an ignorant man. Even for a *Gnani* so long as he is with his body, in a way the attachments and duties in the world all will come, but not with the same force as before. The man who ardently tries to know his True Self in accordance with the *Veda* is a *Vedantin*, and is known as an aspirant and *Mumukshu* also. He has to practise righteous conduct in accordance with the Code of *Veda*. An aspirant must always think that he is Almighty. He must always say to himself "I never had fear nor doubt. Death never came to me or ever comes to me. I was never born. I never had father or mother. I have no foes. For I am All. I am the existence, knowledge and bliss absolute. I am it. I am it. Anger, lust, jealousy, evil thoughts and all these

never come to me for I am Existence, knowledge and bliss." "Absolute I am it. I am it." The identification with these thoughts and repeating them as often as possible and meditating on his true Self is the remedy for the disease of Samsara. This is the nectar that wards off death. Here we are in this Universe and our nature rebels against this thought of Oneness but let the aspirant repeat 'Sohum or Tatvamasī' "I am it. I am it. I have no fear. I have no doubt and no death. I have no sex, creed or colour. When I am the whole and *Paripurna* how can I have all these? I am the Almighty and besides me there is nothing in reality." The aspirant must constantly be repeating to himself these identifying himself in such a way with his mind. However much the body rebels, however much the mind rebels, in the midst of uttermost darkness and misery, in the midst of agonising experiences of life, in the uttermost despair also repeat this as many times as is possible, with your full strength of mind with clarity. Then light comes gently and slowly but surely it comes. Whenever gloom and darkness comes assert the reality of your True Self and everything adverse will

disappear and must vanish. For after all this universe is nothing but a dream. Though mountain-high difficulties appear, terrible and gloomy and though all things appear to be real, they are nothing but Maya. Crush it. It vanishes. Be not afraid. Do not think how many times you fail. Go forward not minding the failures even a hundred times. Time is infinite. Your own wisdom and effort must save you, assert yourself again and the light must come and will come. You may pray to every one in existence, but who will come to your help and free you from death from which no one knows how to escape. Help your self by yourself. None else can help you for you alone are the greatest enemy of yourself and your True self is the greatest friend of yourself to save you. In the midst of all miseries and all weakness get hold of your True self. It will come out though faint and imperceptible it be at first. By persistent practice you will gain courage to say "I am it. I am it. I am none of the objects of this Universe. I am neither poor nor rich, neither learned nor ignorant. All these things are very little compared with what I am. For I am it which is whole and *Paripurna*. I am everything in the Universe for I am always

Akhanda Paripurna and there is nothing besides me." It is a great mistake for an aspirant to think that he is little or weak, for the True Self is his real existence. "Without me the world cannot remain for I am existence, knowledge and bliss absolute, very happy, pure, and beautiful with perfection. I am working through all organs, working through every thing. I am *Niraavayava* and *Nishkriya* i.e., No limbs and doership for me. All these belong to *Anthahkarana* my inner body which is only a tool for me."

"My real pleasure was never an earthly thing such as family and possessions and other things. For I am like the infinite blue sky, *Nirmalakasa*. Clouds of many colours pass over this sky and play for a second; they move off, and there is the same unchangeable *Nirmalakasa*. Happiness and misery, good and evil, may envelop me for a little while, masking the self but I am still there. All these pass away because they are changeable. I shine and stand always because I am unchangeable. If misery comes I know it is finite; therefore it must die. If evil comes I know it is finite. It must go. I alone

am infinite and untouched by any thing; shining by myself (*Swaprakasa*) for I am the infinite in eternal changeless true Self." These ideas must be repeated constantly by an aspirant whatever work his body does. The drinking of this cup of ideas constantly leads every one to immortality and to that unchangeable existence which is One. So fear not. Believe not that you are evil, that you are weak, and that you are finite, and that death will over come you.

This is to be heard of, than to be thought upon, and then to be discriminated, contemplated and meditated upon. When your body works let your mind repeat 'I am the True Self'. 'And I am it and I am it'. Think of it every moment, dream of it until it becomes the flesh and bone of yourself, until all hideous dreams of littleness, of weakness, of misery and of evil have entirely vanished from you, until you become strong like a giant in your conception of Oneness of existence and no more then can the truth of your real self be hidden from you even for a moment. Then this Universe will vanish for you, or even if it appears to you,

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you will be only a witness to the play of the universe and you will never be an actor in the play of the Universe. As is known to all, always more happiness is enjoyed by those who witness the game or play than those who actually play the game or act the drama.

Practical Hints on Adwaita.

Adwaita philosophy can be called as the Science of Eternal happiness. It has no secret or mysticism. It is a Science for practice and perfection by one's own self. It can be practised just in the same way as a good wrestler practises his art by his constant and assiduous exercises for a long time to get a win over his opponent. In the same way an aspirant also can practise his exercises with a mental clarity and can get his success namely eternal happiness, annihilating his enemies, desires, misery etc.

As has been already explained in the previous chapters, this life is the result of one's previous effort or Karma with attachments, ambitions, hatred, love etc., in previous lives. So, this life is nothing more than a bundle of desires etc., accumulated from former lives. This life is being worked out and proceeding according to the force of one's own *Prarabdha Karmaphala*, but not according to one's own desires always,

though, at times, it may be seemingly so. When man is able to fulfil his desires, he feels temporarily happy. But these desires are ever changing by their nature giving place to new ones. So one desire follows another in accordance with one's own inherent tendencies at birth as a result of one's *Karma Phala*. These desires cause misery and sorrow with an occasional shade of happiness now and then. So man feels happiness temporarily when he is able to carry out his ambitions but this is followed by misery, until he fulfils his next desire, and if he is not able to meet his ambition as planned by him, his misery becomes all the greater. So a man's misery continues even during the time of partial achievement of his desire and even after, if he is not able to achieve his desires fully. These desires will be constant in succession, for this is the nature of desires in human life. Therefore, human experience or *anubhavaas* of happiness and misery will naturally be in accordance with one's own *Karma Phala*, which inhere in tendencies or *Vasanas*. This is a constant process going on in life in every one of us.

If a man is able to analyse this process closely and discriminately, he will be able to know that his mind is the cause for this chain of events, good or bad and their resultant force. The existence of this force is only possible when there are two real objects in existence. Here Adwaita Philosophy comes to the rescue of man to save him from the misery of Samsara in Cycles of births and deaths—high or low—and shows the truth that there are no two eternal objects in reality and that existence is only one, without a second in truth. The eternal truth must always be one. There cannot be two truths in existence and more so, for existence itself. As per Existence, in reality it is only one without a second, though it is appearing outwardly as so many, due to man's ignorance persisting from time immemorial. It is not wise to raise the question of how and when this ignorance has come to man. As man is now suffering from ignorance and misery, it does not help much to analyse this cause before first seeking a remedy for it. Now an aspirant's real business is, to honestly try and get rid of his high fever of ignorance and misery. Any wise man suffering

from high fever tries to get rid of the fever at any cost immediately and afterwards may inquire into the cause, if necessary. He does not start a research into the cause of his high fever and aggravate it further in the meanwhile. This is not wise. So wisdom lies in making the fever stop first and then thinking over its cause. So also with an aspirant here. He must honestly try to get rid of his fever of ignorance and misery i. e., *Avidya* and *Dukha* first and then the cause will be known to him by the light of his wisdom-*Gnana*, his True Self. So it follows that man, to get back his eternal happiness, must first get rid of his notion that this existence with all its limitations, divisions and variances is true. It has only a seeming reality and is unreal. Therefore all the experiences of man from this seeming world also must be unreal. Here one may doubt this world being unreal. How is it that we are experiencing our sorrows and pleasures as real? But it is not always necessary that the objects must be only real for a man to get his temporary pain or pleasure. It is in the experience of every wise-man how the unreal or even imaginary objects such as

Talkies, Art Pictures, Gilt Gold, Nickled Silver, Idols, Gods and Ghosts or even a flow of imaginary thoughts cause both pleasure and pain. In fact, every man can understand this, with the experience of his own dreams. So it is an admitted fact that unreal objects or even imaginary thoughts also are capable of giving temporary pleasure of pain to man. Therefore, Adwaita logically says with proof that the case of this Universe is similar and these human experiences also are such and not real or ever-lasting. Hence, for an aspirant to regain his ever-lasting happiness, he must understand with his correct thinking in accordance with Sastra, Guru Bodha and his discrimination about the unreality of this Universe and that it is only a dream though of longer duration. This unreality we will be able to realize when we get ourselves awakened with Gnana, just in the same way as we will be able to know the unreality of the objects and experiences of our dreams after we awake from our sleep, but not before. We feel the reality of this existence with our experiences so long as we are under the sleep of *Avidya* as true, just as we consider all our experiences and objects

seen as true and real so long as we are in sleep. In the same way when we are able to awake from the slumber of our immemorial ignorance with the help of Guru and *Sastra Bodha*, we will be able to know the truth of this seeming world and that we need not suffer so much misery of Samsara in this universe. From this knowledge and wisdom, the aspirant can realize the Oneness of this existence and of himself also as only One and that there is no second one really in existence. So when there is no second object in reality in existence, how can there be force? Force is only possible when there are two real objects in existence as has been said in the beginning; when there is no force there cannot be evolution. This world process of evolution and ineolution are only due to the force of Maya i.e., ignorance, which is only a hallucination of divisions and differences with *Karma* and *Karma Phala* which result in our attachments and detachments to the objects causing tendencies or Vasanas inherent in this Jeeva. All this is Maya which is *Anadi Avidya Jeeva Bhranti* but nothing else. Maya means that which ceases to be after knowing the truth, just in the

same way as a snake ceases to be a rope in semi-darkness, as it will not be seen in the bright light when the rope, which is the truth, is seen. So it follows that all our *Karmas* and *Karma Phalas* only arise from our *Anadi Avidya Bhranti* or ignorance, which is the cause for all this force or evolution. This force is created by Maya or ignorance and shows the real one as this creation into many. If this ignorance of *JeevaBhranti* is expelled, man can stand alone with his true self ever-shining. This is the knowledge needed by an aspirant for the freedom of his soul.

But, to attain this state, man must develop his mind in a Scientific way in accordance with Upanishad teaching with the help of a proper Guru. A course of study and understanding of this intricate but most useful subject with the blessings of Guru and Iswara properly and assiduously with sradha enables the aspirant to get indirect knowledge correctly. But this indirect knowledge, the aspirant must assimilate into his Anubhava, i.e., direct knowledge. In spite of all Guru and Sastra teaching to him, he

must practise it through *Manana* and *Nidhi-dhyasana* incessantly until his realization. It is a well known saying that "an ounce of practice is worth a ton of theory". It is practice that makes a man perfect. This practice consists of the discrimination of what has been heard with contemplation and meditation with the object of self-realization. This realization must be the direct perception of Oneness of himself and all existence. No doubt it is a hard job. Yet it must be done at some time or other to get one's own ever-lasting happiness, putting an end to this evolution of births and deaths in rotation for this Jeeva. If a man is wise what more is there that he can desire than his ever-lasting happiness? This is the highest reward that a man can get. The essential method to get this is sincere practice and practice is the first requisite to get the supreme knowledge and realization of Truth. But after that, all is bliss and there is no more misery of births and deaths for him. As said above, for an aspirant's practice, the necessary ideas and phrases with suitable words for contemplation and meditation have been exhaustively given in the Chapter on "The

Culture of True Self". Though they have been clearly stated there, these ideas are not very easy to be clearly grasped with full meaning and proper understanding. But the fact remains, anything that is done with correct knowledge and understanding will give better and quicker results than what is done merely by good faith without comprehension. So, for giving a better clarity and understanding to an aspirant for meditating on his true Self some practical examples and experiences are given below.

The sum total of our study so far makes it clear from the point of eternal truth that man is not a part of the existence, but an unqualified integral whole of existence itself with knowledge, bliss and happiness. Yet due to *Anadi Jeeva Bhranti*, it is not easy to get a conviction of this real and true self of man, as this ignorance or Bhranti persists from times immemorial. Man has forgotten his true self and to regain this correct knowledge of himself, a man must follow sincerely the exercises of self-discrimination along with introspection and meditation. Here, one may get a doubt if the true Self is an

unqualified whole i. e., *paripurna*, how can there be these three qualities of Knowledge, Bliss and Happiness and how are we to understand them? Do they exist collectively or separately? and so on. But the truth is that they are all one but not three, in the same way as milk with its liquidity, whiteness and sweetness is only one. These are not separate. So also is the true self of man with his inherent qualities. This is true of this Supreme Self as one always, though being experienced by all Jeevas as so many. Every Jeeva is experiencing this one true self separately each by himself. But this Self or Atma is always One in reality and is indivisible. Here lies the hallucination of the Jeeva in seeing this one *paramatma* with divisions and limitations as so many Jeevatmas. It is not real and they are all the reflections of this one Paramatma alone in several mirrors like *Antahkarana upadhies*, just in the same way as the Akasa appears as so many with its reflections in several pots of water, though the sky is one. Here lies a crucial secret of all this creation. Due to the force of Maya this one Supreme Atma himself seems to be identifying itself with

all these reflections and getting himself entangled with all the shades of *Punya* and *papa* of these mirror-like *Antahkarana upadhies*. Truly speaking this Atma has nothing to do with these *Antahkaranas* or shades of them. This is the true position of every Jeeva; and it is all due to the power of Maya. It has already been explained that this Maya is something which cannot be explained in any way either as existence or non-existence. This is the position of this Universe which is said to be inexplicable (*Anirvachaneeya*). This is the position of every man in this Universe as he is a part of it, with his ignorance of *Parichinna Atma* i. e., Atma separate with limitations. So if this Atma gives up his seeming *Bhranti* of identification with these limited *Upadhies* (bodies) with their mirror-like *Antahkaranas* with their shades i. e., dharmas of *punya* and *papa*, man gets his freedom of soul. But how to know and to realise it may be the next question. This can be solved by the illustration of the Sun. Though the Sun is one for the whole Universe, he is being seen everywhere by everyone as one limited Sun Globe about a few inches round, and

even ignorant people do not hesitate to declare all these seeming limited Sun Globes as only one Sun but not many. In the same way this One *Paramatma* is being seen as separate by every Jeeva in himself but they are all one except the *upadhies* i. e., the outer cover, as an aspirant can conceive the Oneness of his real self as *Nirmalakasa*, all pervading but without any attachment to the passing clouds that hover over it or subjecting itself to any change with the objects of any sort of good or bad covering it. This is known as the quality of *Asanga* (unattachment). In the same way an aspirant can understand that all the changes that he is experiencing now are like waves high and low with foam and bubble, all only from the water of the vast Sea and that they are not different from the Sea. It is the calm Sea alone that is subjected to these changes of forms, by external or internal pressure or force of currents and wind. If these are removed, the Sea remains with its majestic calmness. So also is the body and this world to Jeeva, man. It is all being worked out by external pressure, i.e., the force of ignorance with *Karmaphala*. If this force is removed with wisdom (Gnana),

then all that remains is his true self, as the sea of bliss with all majesty and calmness. The Sea is permanent and the waves etc., are temporary caused by some out-side force. In the same way we have to remove this cause of force on us to get back our perfect bliss, which is always only within us. Still there may come a doubt how we are to know this bliss within us which is said to be perfect happiness as we are not feeling it Now. The answer is that you are unable to know it due to the force of your ignorance now and if you discriminate and analyse your own experience you will know it. Every moment you are knowing and feeling that the Bliss is in you, but not able to know it correctly in its true form in spite of your experiencing it every moment, by the way greatest love to yourself rather than to anything else in this world. There is no object in this world that you love more than yourself. It is an evident fact to all that none likes anything unless it is a source of happiness to him. Every man loves his self, which is bliss, greater than anything in this world, such as money, wife, children and property etc., and even his body. Man is prepared to give up even what

he considers his dearest for the sake of his self. This Self is Supreme to him and no one can deny that every man loves his self as the highest. Even if his dearest objects come in the way of his self, man is prepared to give up all, only for the sake of his self which is within him as bliss. That means the most loving object is only within him and not outside. This is bliss Supreme which is within you and it is your business to know it properly dispelling your ignorance and realize your true self which is bliss. It is always within you whether you know it or not. It is left to man to get this highest benefit by knowing his true self. It is the mind that makes a man. It is the mind that binds a man and it is the mind that liberates a man from the misery and bondages of this *Samsara*. It has already been said that Spirit controls matter and that one's own true self is the Spirit and this universe is only matter. It is known to all wise men that the controlling factor is always the Supreme. The controlled fact may be real or unreal but the controlling factor must always be real and Supreme. So, that man, who gets the competence with supremacy over his mind, can get his true

Bliss in due course. To get his competency with correct understanding and right discrimination of himself and the world also, one must practise religion which will help. Religion must be a matter of direct knowledge. The correct perception and realization of one's own true self is the highest knowledge. Yet a man seeks for it outside himself. Truly speaking, from the point of eternal truth, which alone is truth, there is no inside or outside because all that exists is truly nothing but himself in perfection. So to look for this supreme bliss outside is only a hallucination and not correct. So for verification and understanding with conviction of the right position of himself and the existence, we have to analyse the fact and know and what is known must be realised. All this is a matter of Sastraic or Scientific study and practice for a long time till realization is reached not mistaking it with his self-complacency at times that the goal has been reached, or being at times overcome with dejection. These must be avoided. The real God is One's own true self. Other Gods are only helpers to this end. We have to see God within our own heart who is all pervad-

ing and *Paripurna*. From a perfect one, this 'I' and all this universe have come and to One perfection they go and end, when truth is realized. The Veda is also proclaiming the same truth "Poornasya poornamadaya Poornameva Avasishyate". The highest secret for a man to know is that himself and this existence is only one but not two in reality. When it is known, man realizes his Oneness and perfection as all-pervading existence. He will be an embodiment of Supreme Knowledge and Bliss. Man is subjected to all these differences of pleasure and pain, due to his knowledge and experience in relative terms of this Universe. Naturally the happiness got through objects in relative terms cannot but be varying and temporary and it follows that they cannot give a perfect ever-lasting happiness to man. All our happiness and knowledge of this universe, however great it is, will be only relative but not absolute. Absolute is always bliss and the bliss or happiness from it is always Absolute. It is a known fact that all wise men like absolute rights than temporary and conditional rights. So also the happiness to be desired must be absolute to last for ever.

Every one wishes that his happiness must be permanent and likes it to be so, but fearing the effort for it, he is compromising with his temporary and ephemeral happiness. But for an aspirant, the desire is for his absolute happiness. So to attain this there is the necessity of knowing and realizing the Absolute and it is this alone that confers the absolute ever-lasting happiness to man. The mind of our ardent aspirant will be like a salt doll and if it is properly put into the sea of Bliss with the faculty of his meditation it melts away giving up its form and becomes a vast Ocean, as Knowledge and Bliss themselves are True Self. All this has been already explained in the previous chapters, but it is only for a brushing up of this intricate and invaluable subject to our aspirant for his *Abhyasa* of introspection, discrimination, contemplation and meditation on his True Self with clarity and proper understanding, it is being comprehensively and briefly revised in this last Chapter with the hope that this will serve as a beacon light for the wisdom of an aspirant to know the Absolute Oneness of Himself and the world.

An aspirant who realizes this is the master of his own life, knowing his true self with no fear of death at the end. He knows that he is the Almighty himself and has nothing to fear. By his *Prarabdha* if he has another life, he is prepared for it and makes the best of his life now. He will have no fear from anything in this world or elsewhere, and all fear will vanish from him. Such a man is a Mahatma in life with the force of his *Prarabdha Anubhava* and nothing matters to him in this world than his true self.

The gist of all this Science of Adwaita Sastra is when all the desires of the heart are conquered with the correct knowledge of Self, this very mortal will become immortal. The light and Truth are only within us as Atma, the Self. This Self is Self-effulgent, all-pervading and only One in perfection known as *Pratyagatma*, *Sarvatma*, *paramatma*, and also as Brahman. All as One and this one alone is the real as *Adhithana* to both Jeeva (man) and world. This man and world are not two in reality but only One. This is the secret. The Jeeva sees them as separate and several due to *Maya Karya* i.e.,

hallucination from time immemorial. For a man to realize this unity is the end of his evolution. This is self-realization that is his *Akhanda Paripurna Swarupa* of existence, knowledge and Bliss.

The need to accept God and Realise

Even some of the brilliant intellectuals are prone to doubt the existence of God and try to get their complacency, making out a case for not accepting the existence of God. This school of thinkers is as old as the other systems of philosophy, and this system is called in sanscrit "*Charvaka Matam*". But this was condemned out-right long ago as illogical and harmful also by the great savants of various systems of philosophy. This is a vast subject by itself. But we will only consider some elementary principles essential for our clarity here.

To the quest of an aspirant, is there God for this universe, the most logical answer cannot but be that there is a God for this Universe. The word God denotes the supreme creator and the preserver of the world. We are seeing and experiencing this world. With our discriminatory and logical experience alone, to some extent, we can know that there cannot be this mighty creation of existence as Universe, without a

supreme creator, as we do not see anywhere in our practical life also, anything coming into existence without a cause or a creator. This cause is called the Creator and the effect as creation.

We do not find anything in this world coming up out of nothing, or anything created without a creator. There cannot be any creation in the sense that something is created out of nothing. This we can know only with discriminatory thinking and minute examination.

No pot can come into existence without a potter i.e. its creator. Even an agnostic with some logical thinking and rationality must accept a creator for this Universe and it is God. Even an atheist cannot deny the existence of Universe and its working, beyond the limits of human control, though these atheists plead that all this world phenomenon is going on due to nature. Even then they cannot but accept this nature itself, as the creator and the preserver of this Universe which we call God in a secondary way. In sanscrit it is called "*Prakruthi*". But according to adwaita philosophy, though

this *Prakruthi* is a very powerful factor for this creation ; yet it stands only in the category of a Chief General under an emperor, for this creation. Here an explanation is needed to explain the position of this supreme general of *Prakruthi* for this Universe. This *Prakruthi* is a secondary factor for this creation as a general under a king. Our experience of World and study also shows that though the king is all powerful and the mightiest, he does his planning and conquering of the other emperors and empires through his Chief General. But he never directly acts. It is only the all powerful general that acts at all times to plan, create and at times to conquer, under the king. When any country is conquered by the General we do not say the general as the conqueror but the King, though it is actually done by the general and his army. So also when anything is created or produced, it is the topmost superior master that is called the producer or creator but not the middlemen however superior they are. In the same way the creator of this Universe must be the supreme highest master not to be questioned ; such cannot be anyone for this Universe except God as an

absolute emperor of an empire. As the old saying goes that the King can do no wrong in an absolute monarchy as he cannot be questioned because there cannot be any higher authority than himself and if there is any, he is no monarch. This Universe with Nature is nothing but a supreme organisation by an Almighty. This Almighty and the supreme creator is called God. This nature works in a most systematic controlled way as a Chief General under the supreme creator, God. It is evident that any organisation works systematically, correctly and rationally only with a supreme master, with a powerful organiser and administrator under him. That supreme master is God. That God is eternal, infinite, immortal and unchanging. Nature is only finite and ever changing. Thus it follows that the infinite is always One immortal and all-pervading and cannot be many and we call this One as God and Universal Soul also. If there is death he is no God at all as death cannot be for God.

For the creation of anything there must be a creator and some basic product for creation. Now we have to understand two

things in relation to the existence of this Universe. One its creator and preserver whom we call God and the second is the needed basic product for the creation of the Universe. The Creator is the cause and the creation is the effect. According to adwaita philosophy there are no two things really in existence as the Creator and the material for creation which are only the cause and the effect. But both of them are only from One as the spider and its nest. Even from the viewpoint of other dwaita philosophies, for any creation, be it real or unreal, it is accepted by all that there must be a creator. The first is God as the basic reality for creation of the Universe and the second is this world as only a seeming reality, due to hallucination of the Jeeva, just as a snake seen on a rope in semi-darkness. Out of this rope and snake the rope stands as a basic reality for the creation of the snake, and let us not bother here about its reality or otherwise, but only take the experience of a man who got frightened with a snake on seeing the rope. For any creation it is necessary that there must be two factors-the creator and the material for creation. In

Adwaita philosophy they take this material for creation as hallucination *Agnana* or *Avidya* of *Jeeva* on the basic reality of God, *Adhistana*. This creator of Universe, the *Paramatma* or the real God does not even create, but he stands as a true basic material for this false creation by *Jeeva*. From a logical point of view the creator must always be true though the creation may be false like that of a creation by a magician. Hence a creator is necessary and naturally such a creator must be a real and true factor though his creation may be true or not. So wherever we see a creation its creator must be there. We call such a creator and preserver of this Universe as God. Man cannot but accept this, with his rationality and logical thinking.

Any wisdom and a little discrimination reveals to Man that this body of his is only a borrowed overcoat to him which lasts a little time and no more. But who is it that is permanent and is borrowing these garments of bodies high or low, rich or poor from time to time (i. e. from birth to birth) with his fancy due to ignorance? This requ-

ires a solution. To anyone it is clear that his overcoat can never be himself. Then what is his self? This Universe is nothing but a playground for innumerable selves of high and low births with their limitations and tenure of life. Why all these are going and coming back by way of births and rebirths? Why this misery of variances of high and low in their enjoyments and bliss. The radical solution for all this way of life in this world requires correct knowledge. That one perfect knowledge for an everlasting perfect happiness to man and Jeeva is known as God. Hence to accept God is necessary for correct knowledge and perfect happiness to man and society also.

When facts stand like this there are some atheists, with wrong discrimination and light thinking who deny the existence of God which is far from truth and illogical also. If there is no creator and basic product for creation real or unreal, how and why are we experiencing this creation of Universe and its effect? It is only out of something that a Creator can produce something that can be experienced. It is a plain

fact that anything cannot be produced or created out of nothing just as the zero multiplied by any number of digits will give the result of a zero only. If the universe comes into existence out of nothing, then a *Jeeva* must be in a position not to experience anything of this world. But all things are being experienced by *Jeevas* in this universe deriving their pain and pleasure. This pain and pleasure cannot be experienced from void or nothing. So that power which stands as a basic perfect knowledge to experience this universe is called God, and it is eternal bliss. Hence we have to conclude that this universe cannot come into existence out of nothing and without a Creator, and that creator is God.

As stated above it is same infinite soul which is basis for the universe that we call God. This infinite soul, in sanscrit is called *Paramatma* or *Brahman* and is also known as *Suddha Jeeva*. This one Jeeva Himself, from time immemorial, seems to have got entangled with hallucination due to force of *Maya* which is always inseparable from this one *Supreme Being, Brahman*,

as the sun-shine from the Sun. This Brahman is all-pervading and is always one without a second one to him really in existence. Brahman appears to have been fragmented into innumerable limited objects and Jeevas of various species including human bodies in this creation, by force of Maya (Maya sakti) which is under the command of, and inseperable from Brahman. Thus came this universe into existence as per adwaita philosophy. It is only man that has been exceptionally bestowed with the highest faculty of discriminatory thinking as compared to other Jeevas. Thus man has become the highest embodiment of this creation, virtually a master for his destinies. Truly speaking every Jeeva (Man) is an integral whole of God Himself and this a Man must know and realise himself for his eternal happiness. This realisation is called self-realisation or salvation to Man. Thus the necessity for a man to know God, without which salvation is not possible, being so clear it would be the highest loss for a man not to accept God. Vedas and all other scriptures are emphasising on the acceptance of God by Man. When

it is so, apart from all other considerations and from the view point of practical logic also the one that accepts God seems to be more at an advantageous position than the man who does not accept God and takes his own way of life and thinking in this way. The scriptures of almost all the religions and atleast 95 per cent of world population are accepting the existence of God. In case, supposing there is God in existence, these people will be lawful citizens i.e. the abiders of the divine-laws of this universe under its supreme ruler whom we name as God. Then, others prove to be unlawful citizens and divine-law-breakers for which they have to take their punishment here and elsewhere also. In case there is no God, even then, acceptors of God cannot have any positive loss as culprits, and the supposed loss for the development of man in this world will be only more imaginary.

Geeta is a universal standard code given by Lord Krishna himself to man for his highest wisdom and perfect bliss to realise. In that he expressly says "*Aham Sarvasya Prabhavo Mattah Sarvam*

Pravarthathe” and several likewise sayings also. It means I am the cause for this universe and creation and all its activities are due to me. Here we have to know the creator or God as the cause and the creation or the universe as the effect. When God Krishna is directly saying this to man, his sayings cannot be easily brushed aside or denied unless one is able to prove to the contrary and say that creator is not necessary for this creation; which is not logical and practical as discussed and proved above. This “I” in the above passage of Lord Krishna is a first person pronoun, meaning every Jeeva. That means in ultimate reality every Jeeva is a perfect integral whole embodiment of God and this is the true essence of what *Vedas* are saying through *Maha Vakya Bodha* to Jeeva (Man) for his regaining his everlasting perfect happiness once for all which cannot be lost again. God is nothing but the perfect embodiment of Happiness, Knowledge and Bliss. This is naturally and ultimately what every man of wisdom desires or must desire, because man always desires happiness and this everlasting perfect happiness

is only his True self. But due to his ignorance a man forgot this and is undergoing misery from time immemorial. Every one desires a perfect everlasting happiness if he can procure, which is in reality no more than his true self. That is the secret why everyone loves himself more than anything else in this world. Everyone desires all objective pleasures to please his self only. But man is doing so without knowing his True self properly, and that this One all-pervading highest perfect happiness alone is his true self in reality. Everyone in this world has his highest love for himself only as compared to anything else; such as wife, children, wealth and property, possessions and friends. why? Because the self is the embodiment of a perfect highest happiness of Jeeva (man) though he is not aware of it now due to ignorance *Agnana*. That is why inspite of this ignorance everyone i.e. from an emperor to an ant in this universe, always works day in and day out only to please himself but none else. If we properly analyse all work by everyone of the Jeevas be only to this end of pleasing their self and no more than that.

THE NEED TO ACCEPT GOD AND REALISE

So to know and realise his real form of true self with perfect Bliss, man must accept God, and it is a necessity. Otherwise man can never get his salvation of perfect everlasting highest happiness. For this, first man must accept God, when it becomes easy to know that God is his true self in reality. On knowing this, a man can get out of all this misery once for all, not to get back again to this evolution of samsara with cycle of births, deaths and rebirths high, low and very low even such as insects. It is a well known fact to all the wise, that imposition and bondage is misery and absolute freedom is perfect happiness. The state of imposition is temporary always and can be only from an external force, but the natural state is inherent and permanent to anyone. For anyone ignorance and incorrect knowledge is misery and right thinking with correct knowledge is happiness. The highest benefit a man can achieve is that everlasting perfect happiness which is absolute and which is his soul and God. So it is wise for a man to get this highest and everlasting benefit by accepting God and know in due course that

it is Himself with his wisdom and right effort.

From all the above we have to know that God is everywhere as a basic material, "*Adhistana*" for this world and also in every Jeeva (Man). It is for Man to know this with the help of science which is called the *Veda* or *Sastra* with his correct effort for long time, until he realises that he himself is God in reality, and this creation is only a seeming one and unreal which is imposed by him from time immemorial by his ignorance called *Agnana* or *Anadi Avidya*. That science which teaches and enables man to know and realise that he Himself is God in reality through Upanishad Bodha is "*Adwaita Sastra*." This confers the perfect eternal bliss on man and that we will know in the next chapter "I Am God"

I Am God

In existence, there are many Gods and the God Real is always One alone. Other gods are the creations in accordance with the science of Sastra or Veda to man, for his material happiness in several directions. These Gods are conceived (by man) as said by Veda in various forms, every one of them intended for a particular benefit or happiness to man for some time, but they cannot give happiness for all time to man. It is only the correct knowledge of man that he alone is Real God, that gives him an everlasting one perfect happiness always. This one Real God or True Self of man is universal, non-changing, formless and everlasting to Eternity. All these gods will be changing and impermanent from the point of view of Eternity, and this One God Real is permanent as the Real Self of every man and to all beings also and this man must know to realise his highest salvation. But this One Real All-pervading Self itself seems to have got enmeshed with these several "*Upadhees*,"

(bodies) of this universe due to *Avidya*, (ignorance). The one strong direct evidence to this conclusion is the present experience of man itself as every one feels limited with this body of his, enmeshed by nature.

Out of all these beings man is the highest creature in knowledge, as being nearer, than others to God of this One Real Self of perfect knowledge. So this human body, man, is the most competent to get this knowledge and is in a more advantageous position to know this secret of his Real Self that God is himself in Truth.

It is to make a man know this secret of highest salvation which is an everlasting permanent happiness, Vedanta is coming to the aid of man. So it is the highest culture for a man to know that he alone is One God Real and the rest is unreal. This highest wisdom a man can get only with the correct knowledge of his True Self, rejecting his identity with his pseudo-self of body and mind as himself.

For a man this sort of identification with

his pseudo-self or mind itself, is called ignorance from time immemorial, and this must be dispelled for the liberation of one's soul from this bondage of *Samsara*. This ignorance is very mighty and will not allow a man to get out of it easily. So a true aspirant must be very alert and should avoid such identity with his body and mind even in his dream but must know these only as his vehicles to get through life and for taking him to his final destination of highest salvation. In this way they are very valuable to man as an aid to his end of salvation but not by themselves an end to man.

Veda is the voice of *God* and Vedanta or the Upanishads are the essence of it. The gist of Vedanta is "*Ekamevaadwitiam Brahma. Neha Nanasti Kinchana*" which means that without a second *Brahma* (God) alone is real and the creation as several does not really exist. To make Jeeva (man) properly to understand this and save him from *Avidya*, i.e., ignorance and incorrect understanding, Vedanta is further explaining to man in terms of first and second persons, who are only one and same in relative terms that "*Aham*

Bramhaasmi" – I am *Bramha* (God) and "*Tat Twam Asi*" – you are that – (i. e.) God. When the highest authority *Sruti-Vakya*, the voice of God, is so expressly and clearly saying how can it be right for a man, with his limitations and divisions, to think that he is real and separate from that One Supreme God and feel his existence as permanent to him? Taking the Eternal truth into consideration with good and sound logic, it cannot be correct. It is wrong and a hallucination to think so. It is only to save man from this position of hallucination, ignorance and misery that *Upanishad Bodha* is coming to the aid of this jeeva (man) and is saying to him that "you are the real God and all the rest is only your hallucination due to your *Anadi-Avidya* which is ignorance from time immemorial."

So the essence of the secret of man and world must be that, a man has to know and realise that he himself is God permanent and real, and the rest of the existence including his body, physical and mental is unreal; and only a seeming one and impermanent. But the question is how to know and realise

this position ? It can only be known through the knowledge of *Upanishads* which is Vedanta. Though Vedanta is interpreted in the three paths of *Dwaita*, *Visistaadwaita* and *Adwaita* philosophies, out of these, the most rational and logical interpretation with the underlying final spirit of *Upanishad Bodha*, is only *Adwaita*, and this philosophy has no quarrel with the rest of the two or even with most of the other philosophies of *Vedapraamanya* also, and accepts them as aids to the ultimate realisation of Oneness by *Jeeva*, man, as real God Himself and none else. It is only to explain this *Upanishad* Knowledge with *Praamanya*, in a practical way, taking the examples and man's own rational experiences of life into consideration for proper grasp and understanding, we dealt with so far in this little book. Having all that well in mind, for a better clarity and full grasp of this subject, we have to study a little further.

Broadly considering, this whole existence of universe is nothing, except the three forms of *Gnana*, *Gnatru* and *Gneyam* (i. e.) the knowledge, the knower and the known,

and nothing else. This is a difficult subject for an easy grasp by all. Yet this can be understood properly and well by all wise men with a little discrimination, and more so by a student of metaphysics. Out of the three forms above, the latter two forms of the knower and the known, are only possible to be, when there is knowledge. Without knowledge, there cannot be the knower or the known. So it follows that knowledge alone is the prime basic factor for this universe or existence, and this prime basic factor is known as *Adhistana* in the Vedic culture. This *Adhistana Gnana* is permanent for ever with no changes of any sort at any time (i.e.,) the past, present and future. But these forms of the Knower and the known are factors of constant change without which there cannot be the existence of this universe. These forms of the Knower and Known are ever changing and all these changes occur only on this *Adhistana Gnana*, the original and eternal substance of all pervading one perfect Knowledge. So we must get to a conclusion that out of these three fundamental forms of this universe, it is only the one case of perfect knowledge, *Adhistana*

Gnana, alone which is eternally permanent and non-moving and non-changing, standing to the test of eternal Truth and Reality for ever. But the other two forms of the Knower and known are impermanent, unreal and everchanging. As has already been explained, we can only conceive or understand a change when there is a deviation by force to the original non-moving substance. Unless there is something permanent and non-changing and non-moving, we cannot understand what a change is. This term of change is only a relative term in relation to something that does not move or change. So to know a change there must always be a changeless and non-moving substance. Any phase of change must always be temporary, whether long or short time and cannot be permanent. Now, coming to our point, the two changes of the Knower and the Known, which are creating this universe to man with more misery than happiness, must be temporary by themselves and so this universe also. It is well known to many people that all temporary factors or forms are liable to come to an end at some time or other, and removable and perishable also with some effort and time.

Hence out of these three divisions of this universe, it is the one perfect knowledge, *Adhistana Gnana* alone that is real, permanent and imperishable to man. But this universe created out of these changes of the knower and the known is not real, but temporary, with constant changes and perishable in course of time. This basic one perfect knowledge which is also known as *Sarva Adhistana* alone is in fact, *Paramardha Swarupa* of every Jeeva or man and is an everlasting form of bliss with nothing else in reality. The principal base for this whole world is nothing but One Supreme, all-pervading perfect knowledge, which is known as *Adhistana* also. Man and all jeevas of this creation are only with seeming limitations of name and form in divisions or parts but they are not separate in reality, because this basic perfect knowledge is indivisible and always be as one. Yet man is feeling so, as so many divisions, with limitations due to his ignorance, *Avidya*, from time immemorial. Truly speaking, every jeeva (man) is an integral whole of this one knowledge *Adhistana Gnana* and this alone is the real nature and form of man and to conceive himself as a part is igno-

rance and *Aviveka*. This ignorance must be dispelled with Knowledge, *Adhistana Gnana*, to see the light of man's one perfect knowledge as himself. This is his True Self, permanent to him as his *Paramartha Swarupa*. Now it is clear that it is the inner One light alone that is the true self of man. As the highest authority to confirm this conclusion, that inner conscience of I, *Aham-Pratyagaatma* alone is the highest light of lights and that alone is the true self of man, which in reality is Supreme God, we will take here the short dialogue of Sree Sankara Bhagavatpada with his ardent *Sishya* to explain this to him in a simple and direct path:—

Sankara : (to sishya)—With what do you see the world?

Sishya : During day with the light of the Sun and night with the moon and the lights.

Sankara : With what do you see the Sun, Moon and lights?

Sishya : With my own eyes.

Sankara : When you close your eyes, what is it that gives you the light and knowledge of your self ?

Sishya : My mind.

Sankara : When you say my mind, with what are you able to know your mind ?

Sishya : It is with my Self, I know my mind.

Sankara : With what are you able to know your self ?

Sishya : I know my self by my self only.

Sankara : Can you perceive any other light to know your self (i. e.) inner self.

Sishya : No sir, I cannot see anything beyond my self.

Sankara : So that is your final and real self of light (i. e.) Perfect one Knowledge which is your True Self and Supreme God.

Sishya : Yes Sir, now I understand that it is only myself as the highest light of one perfect knowledge and my-

self only as Supreme God and nothing else in reality.

From this we have to note an important point that the mind is not the real self of man, because there is someone beyond to perceive and own this mind. This mind is not the original substance of knowledge but is a created substance by this jeeva for his enjoyment of his *Prarabdha Phala*. A substance created can never be natural or real in all its aspects though it may appear to be as original. Good or bad, it only serves the purpose it is intended for. Such is the case with this mind. It is not real though it appears to be like that. For a man, this mind and body together, taking their knowledge and light from the One basic Eternal Knowledge for all the existence, which we are naming as *Sarva Adhistana* only, appearing as so many individuals, identifying with their limited bodies, due to *Avidya*, ignorance from time immemorial, are all pseudo selves, but not the Real Self. The Real Self is always one to all the existence. Man is feeling his identity with this pseudo self, unable to know his real and True Self

with this age-long ignorance. This ignorance is the root cause for the misery of man with his ever-rotating *Samsara* to him. Even the best intellectuals are unable to distinguish here between the Real Self and the unreal and only stop with their mind as final and as the Real Self. But man cannot attain salvation without knowing and becoming the True Self with the correct knowledge of *Gnana* which is the real light to him. This must be got only through *Upanishad Gnana* and proper *Guru Bodha*.

It is only in this context *Sri Adi Sankara* explained with a simple dialogue to the disciple this truth, and as the disciple was also fit to receive this knowledge, he understood it correctly. But mere understanding is not the end, but it is a direct means to the end of obtaining the realisation of True Self. This can be got only by hard and constant practices, with love and patience for a long time until *Atmasaashatkara*, known as Self Realisation.

But this Self Realisation cannot be got without the annihilation of the mind.

Here annihilation of the mind means to know with one's own correct and true knowledge, that this mind does not really exist and hence it is not true or his own Self, but only a temporary phase to carry on the seeming life of his to consume his *Prarabdha-karmaphala*. We will refresh here a little over our knowledge regarding many minds and One Self as to what they are, for our easy grasp of the subject.

To any one this mind is nothing but a disturbed state and change of this True Self of One perfect Supreme Knowledge as a base, *Adhistana* to all this universe of individual bodies. By the force of *Maya* this One perfect knowledge alone seems to be erroneously identifying itself, with the nature of these individual bodies, due to age-long ignorance *Agnana* with their limitations and divisions and rotating misery of *Samsara*. So this state of wrong identification with these innumerable seeming bodies of this universe has seemingly formed into individual minds. So the minds are many that can only be for some time with their ever-changing nature until mind's nature of

Unreality is found out, with the correct knowledge of Self. These minds are as many as jeevas but the Real Self to all these bodies is only One always. The nature of these minds is restlessness with constant wants of some kind or other and changing of desires in rotation with agitation. This constant agitation to mind causes misery to man. So, for one's happiness, this agitation must be stopped and this we are doing only with the pleasure of objects which are becoming temporary and giving only temporary happiness being immediately followed by another want. So ultimately these objects are not capable of giving the real and permanent happiness to man, as they are all temporary without any quality of permanency. The Real happiness is not objective but only subjective. So for permanent happiness, man has to stop this agitation of mind permanently. How to do it? By meeting the fulfilments of these constant desires, a man can never stop further desires but these will only be increasing and going on by rotation for-ever and thus man can never get a permanent happiness. So these desires must be stopped once for all. For this there is

only one way and that is to detach yourself from your mind, knowing it as not real and that it is not your real self. This detachment can be got only with the correct knowledge of your True Self, which is only One to all individuals. For true and everlasting happiness man must know what his True Self is, rejecting this psuedo self of mind, knowing it as his valuable tool only for achieving his objects of life and salvation also. Man must know this and use his mind as an instrument. However valuable an ornament or instrument, how can the man become that himself? He can never become. So also no man can become his mind as it is not real. The Real one substance to all men or *Jeevas* is beyond their mind, which is their Self, of one perfect all-pervading knowledge. This Self is always one to all beings, and to know this and realise is Self Realisation. This Self Realisation is called the highest salvation, which is *Mukti*, for a man. For this, man must give up his identification with his mind, knowing it only as a precious tool of his. Though this is only a tool there is a great difference between other tools and this tool of mind to man.

Other tools can be thrown out or discarded in case man does not like to have them or even if he wishes to have, they all leave him once for all with the end of this life. But this tool of mind is very persistent and does not leave this (jeeva) man even at the end of his life and follows him birth after birth causing him more misery than happiness and gets itself extinct only on getting his salvation (i. e.) the realisation of True Self. This mind is a very sensitive fine tool. It is capable of doing a man extreme harm and good also depending on one's own desires. In fact, this mind is a principal internal instrument for man to carry on life and is known as *Anthahkaranam*, which means an inner tool. It is no more than that and it is for man to know this, and make a proper use of it for his real happiness always, as no one likes misery. But yet it is capable of leading a man to both as the saying goes "It is mind that makes hell or heaven of a man". Knowing this nature of mind, it is wisdom, for a man to make the best use of it to regain his everlasting perfect happiness of salvation. But this mind is a mighty demon always doing more harm than good. Yet if this

tool of mind is properly sharpened and brightened with correct knowledge, discipline and practice, this mind alone leads the way of man to the highest light of his True Self putting an end to misery for-ever to this *Jeeva*, man. But man cannot get this benefit without *Sadhanas* knowing his Real Self, and no man can know his True Self without the help of his well-disciplined mind, with constant practice of contemplation and meditation on this One Self of perfect knowledge. For a man there is no greater folly than to think and identify with his body or mind, as himself or his Self. They are neither, but only his tools, one being external and the other internal. They are not sentient by themselves, but get their light of sense from this One Real Self, of Knowledge. This fact has already been well proved and explained in preceding chapters.

So it is the highest wisdom for a man to know that this body and mind combined is only a vehicle for him to attain the final destination of highest salvation with perfect Bliss and Happiness putting an end for-ever

to this cycle of births and deaths to him. This universe is nothing but a graveyard of the past, and is only a training field to educate this *Jeeva*, man, to regain his salvation with his correct discrimination and meditation till his Self Realisation, which itself is the Almighty and One Perfect Knowledge, true for eternity, and this world is nothing beyond *Paramatma* the True Self of man, in reality. It is a well known saying to all the wise that "Knowledge is Power". We must know that this knowledge and power are inseparable and they are only one. Yet it is the power that follows the knowledge. That means it is the knowledge that leads the power and correct knowledge gives correct power leading to happiness, and incorrect knowledge gives incorrect power, launching a man in misery. So always man must dispel or avoid his incorrect knowledge or ignorance to gain his profit and avoid any loss to man. For any one Profit is happiness and loss is misery. What greater profit can there be for a man than to know that all as I or He alone and realise that I and He are one and the same. This can only be got when a man honestly

knows and feels that He or I alone exists in reality and all the rest is a passing show of his *Karmanubhava*, due to his ignorance, *Avidya*. Yet, with all this knowledge, the passage of his life cannot be stopped and will not stop. It will go on until *Praarabdha-Karmanubhava* with this body of a man comes to an end. To any one, this *Praarabdha* is like a term of sentence pronounced and it cannot be escaped. But serving his term of life, a wise man must work out his salvation to get out once for all from this misery of *Samsara*, which is ignorance. So, for a wise man, correct knowledge of his Real Self is a necessity and a virtue. But man's wisdom lies only in consuming the enjoyments of life, which are pre-destined to him in accordance with his *Praarabdha*, without attachment, whether good or bad, and this can be done only with his correct knowledge of Self which is Supreme. With this supreme knowledge of his true Self, man is able to get through his life with more ease and happiness and will be slowly becoming non-attached with his *Karma*. Such unattachment with his *Karma* and such enjoyments of life are not capable of creating any fresh *Karmaphala*

by his acts of life now for future birth to him. In due course, this will lead man to the light of *Real Self*, otherwise known as salvation. This knowledge enables a man to be more active and to discharge his duties of life better as he does not really feel for the results as laymen. So he can get through this life of ups and downs more easily and comfortably irrespective of the results of his *Praarabdha Karma*. This is called the benefit of *Jeevan-mukthi Sukha*, which no other knowledge or system of philosophy can give during life with his body. So this is a science of knowledge that confers on man the highest happiness during life and Absolute happiness after life for-ever.

But, however much it is said and explained, it is not easy to clearly grasp the fundamentals of this philosophy of Oneness as it apparently seems to be quite opposite to the world experience of man. Yet, a clear analysis of this experience alone will show that it is not so. Therefore, I am narrating here briefly some practical illustrations of a Man's experience, though these have been dealt with in the foregone chapters. For a clear grasp and understanding of this invaluable

able subject for a Man's Everlasting Bliss and happiness, these illustrations must be remembered well.

An aspirant must clearly understand that besides Him there is nothing really in existance, in the same way as of a rope in our anology of the Rope and the Snake. When we see the rope in semi-darkness we see it as a living snake with its limb's movements etc., and get frightened and run away with fear and a throbbing heart. This is the way exactly how this Universe is standing in relation to Man. According to Adwaita Phylosophy and SIDDHANTA there are no two objects really in existance. In reality the existance is only One. This vast Universe exists but not as real. ADWAITA never disputes the existance of this Universe but only states that it is not real. In reality this varied and vast Universe is Only One and that One is Man Himself, in the form of his True Self, like a rope as a substratum, "ADHISTANA" for the unreal living snake that is appearing only on that very rope in semi-darkness and nowhere else. It is appearing exactly on the rope itself to the size of the rope, neither more

nor less, and frightens a man until he gets a light and sees its real form. Then it will be known as only a non-moving rope but nothing else and the fear is gone. So also this Universe to Man. Though the science, **SASTRA**, is saying to Man that "YOU ARE GOD" and "nothing else to fear", a man with his ignorance, for want of light, is not able to understand and get rid of the misery and fear and is unable to attain this perfection and bliss. But when a man is able to put his honest efforts to dispel his ignorance by proper hearing, discrimination and contemplation, then, in course of time, he gets the light to understand that there is nothing in reality besides Him and that he himself only is in existence in reality and that is God. God is really himself and no more misery with bonds of **SAMSARA** to him. He is free for ever.

When a Man is able to understand the truth of this World and existence, it matters very little to him how this apparent body of his and the Universe also be. Then this ever-changing Universe is no botheration to him with ups and downs. He can with ease and fun consume his **PRARABDHA** with

this unreal Universe and attain his Self-Realisation in due course which is only God. Such a man alone can really enjoy this Universe with its way of ups and downs of life which itself is a temporary phase to Man in the midst of his pilgrimage to God i.e. of Self-Realisation. Others too will enjoy this world with an ebb and tide of pleasure and pain i.e. SUKHA and DUKKHA and more often with the latter by ignorance, AGNANA. So it is wisdom GNANA that can save a Man from misery. This perfect everlasting GNANA is God and this alone is the True Self of Man and it is for Man to know this and realise for his everlasting knowledge, Bliss and Happiness

Yet, a doubt may be lurking with some that if this varied and vast Universe is not real in the light of the above analogy how it rests and appears in this limited form of Man and how it is experienced as real? This doubt can easily be solved with our own experience of dream-state to a Man. No dream can be experienced without sleep. This sleep is ignorance. So due to his ignorance, a man experiences a varied vast creation of world within himself during dream-

state as True and Real and when he wakes up from that sleep of ignorance to a wakeful state JAGRATH DASA, all dream-world disappears to him in spite of his experiencing them as True and very real during that state of dream which appears and vanishes within the self of man and no-where else. After a man gets to light of his wakeful state all his experience of pleasure and pain during the dream state is proving to be unreal illusive and MITHYA. This is exactly the sort of experience that a man is having with this world due to his AVIDYA, Ignorance. A wise man must understand this varied and vast universe as a long dream due to his ignorance from time immemorial. It is this ignorance that is the root cause for all miseries to man. It is ignorance that makes a man believe this world as real and permanent to him. This is ignorance. But with wisdom GNANA, when a man is able to get the light of his True Self, then this vast world vanishes and remains like the experience of a dream. So such a man does not trouble himself to identify too much with these ups and downs of this universe. Then the long dream of this Universe vanishes,

and as one who dreamt he alone remains without a dream and no more dreams for ever. He remains as a God-m n till the end of PRARABDHA and ultimately knows himself as God.

Now coming to our dialogues of Sree Sankara and his disciple, from his Guru he understood only that his real self is One Perfect Knowledge and that he is God also. He got a correct understanding from the Guru. But to realise this knowledge, his time-long ignorance *Avidya* must be dispelled. It is deep-rooted from a long time and it will not be destroyed unless this disciple constantly practises what he heard from Guru (i.e.) this Upanishad Bodha with contemplation and meditation on the light of his true self patiently till his realisation. Then all the misery to him with this rotation of high, low and very low births and deaths will come to an end for ever and he stands as an all-per-vading One Supreme perfect knowledge. This is the light that an aspirant has to realise for his emancipation from this bondage of *Samsara*, for ever. But it is not so easy as it seems to be. The aspirant must be very sincere and practise *Sadhanas* constantly

with zeal and love to his ideal of self-realisation. Yet it is not so hard and impossible as many are prone to think. If an aspirant has got the clarity and strength of mind with ardent love to know his real self and sincere with his practice of *Sadhanas*, in course of time, the knowledge itself unfolds to him through his mental perception slowly. This will be giving him the needed courage, conviction and strength for the progress of his further *Sadhanas*. This science or *Sastra* is knowledge to regain one's power of everlasting perfect happiness by self-realisation, *Atmasakshatkara*, and not for others. So an aspirant must be very sincere in understanding properly and in practice of *Sadhanas* also, as otherwise, it comes to a self-deception and serves no purpose either to him or to benefit others even.

It is the highest salvation for a man to know that he alone is God in reality and realise it in a practical way during life in accordance with proper *Guru* and *Sastra Bhoda*. This knowledge and realisation confers on man the highest happiness in this life, that is known as *Jeevan Mukti*

Sukha and absolute Bliss, Knowledge and Happiness (i. e.) *Satchitananda Swarupa* at the end of his life or his *Prarabdha*, and he is certain to get it or become *That* God Himself. It is a question of man's understanding, faith and practice with love and patience, till realisation. It depends on the sincerity and strength of practice and it is a question of time. To some it may be soon and to some it may take time, even many births. For any one what greater happiness and salvation could there be than to become all that exists himself, and none else. It is to regain one's own knowledge of perfect, everlasting happiness which he lost from time immemorial due to his *Avidya*, ignorance. Now it is only to get back to what a man really is, with his full knowledge and control, and he cannot be conquered now or at any time, as there is no one besides him and he is now one all-pervading with no second to him. So this is the highest everlasting Bliss of man. How much a petty king be happy if all the empire and possession of this universe are bestowed on him with absolute submission for ever with no fear of being conquered by any one at any time. Yet with all this, even a king fears his death

at some day or other. But what fear can there be for a man of self-realisation who knows and feels that he is real God and that he is everywhere, not with his limited body and mind but with his One Perfect all-pervading knowledge in everything, everywhere and all times. Such is the case with a man of self realisation as God himself.

But here there may come a doubt to some, whether this is possible now? If we are wise and discriminate, we have to accept its possibility now and at all times. From that of Vedic times and tens of thousands of years back up to now there are such great souls who have realised 'Self' and what was possible for some people at one time must be possible to others at others times also. But one must have an ardent love, patience and integrity for winning the goal of self-realisation. If one has that sincere desire, patience with practice of *Sadhanas*, then it is only a question of time and ardent aspirants and great souls do never mind time but their final goal to achieve.

All the great seers of the past and now in the present century also such as Sree

Ramakrishna Paramahansa, Swamy Vivekananda, Swamy Ramatirtha and of late, Sree Ramana Maharishi, Swami Sivananda and also several other unknown great souls, with their realisation of Self, stand as a testimony to Self-Realisation and their contribution to the world for man's real happiness is enormous.

So this Adwaita philosophy is the highest God-culture and a definite science for a man's highest bliss and everlasting happiness, enabling a man to realise himself as Supreme God. By this, man can know and realise that "I am God" and there is nothing else in reality. It is why this subject can appropriately be called the Science of Eternal Happiness, and it is left to man to exert and derive this permanent happiness or be content with these ever-changing ephemeral pleasures of this universe. But for a man's permanent and everlasting happiness every one has to come to this path sooner or latter and there is no other go. These are not my words but what Veda is saying.

This philosophy of Science of the Secret of Man and World, precious and invaluable

subject to man, for regaining his everlasting One perfect happiness, is too intricate and vast. Yet I tried to put this subject clearly in the nut-shell of this small text with *Praamanya*, experience and examples for clarity. May this knowledge with integrity and with the ardent love and practice of hearing, discrimination, contemplation and meditation on the Self, lead our readers to self-realisation of Bliss, Knowledge and Happiness, *Sat Chit Ananda Swarupa*.

Om Tat Sat

GLOSSARY

<i>Nityanitya-Viveka</i>	The discrimination between the permanent and impermanent.
<i>Anaadi avidya.</i>	Ignorance persisting from time immemorial and proving as a veil to the Real Self.
<i>Anaadi Jeeva Bhranti.</i>	The wrong notion of being a limited being, persisting from time immemorial.
<i>Mithya.</i>	Neither real nor unreal, as a rope-snake superimposed on a rope. Until the rope is known the snake appears to be real, though it does <i>not</i> exist.
<i>Adhistana.</i>	The substratum on which an illusion can take place when unknown. Rope is the adhistana for a rope-snake, so is the 'post' an adhistana for being wrongly conceived of as a 'ghost'.
<i>Agnana.</i>	Ignorance.
<i>Gnana.</i>	Knowledge.
<i>Sarvaadhistana.</i>	The real substratum for the superimposed 'universe.'

<i>Karthruthwa</i>	Agency, doership, arising from 'ego', Atma or Real Self has no agency – but agency is attributed to Atma by the ego.
<i>Rajju Sarpam.</i>	Rope snake, superimposed on a Rope in semi-darkness through illusion.
<i>Sruti.</i>	VEDAS – meaning the Voice of God, heard by the first 'Being' known as "HIRANYA GARBHA"
<i>Sruti Pramaana.</i>	The highest proof or authority (as the case may be), that can be obtained from SRUTI alone and from no other source.
<i>Karma Phala.</i>	'phala' is fruit of 'Karma' the past works good and bad.
<i>Swaswaroopam- } Anusandhana }</i>	Anusandhana is contemplation and identification with one's own Real Self.
<i>Sravaṇa.</i>	Hearing the scriptures from the GURU (Teacher) and understanding the Truth revealed in Sastra.
<i>Mananam.</i>	To meditate upon the truth heard from the Guru, so as to dispel all doubts about the true Nature of Self and thereby to acquire a FIRM conviction that one's own True Self is Brahman, the Supreme Being.
<i>Nididhyasanam.</i>	Un-interrupted Contemplation of the True Self, with perfect serenity and tranquility—without giving any quarter to any other thoughts.

- Niravayavaakhanda-Paripurna Swaroopa.* } Niravayava having no parts or limits.
 Akhanda indivisible,
 Swaroopa Own True Nature (Real Self),
 e. g. Akasa (space) all-pervasive, indivisible whole with no parts, and having no limitations.
- Praarabdha Phala.* The fruits of past actions destined to be enjoyed in one particular life
- Adwaita Siddhanta*
 (MONISM) The WELL established Theory of Upanishads, (i. e. the summon bonum of Vedas) that the Supreme Being 'Brahman' is ONE without a second and the world of names and Forms is an illusion set up by the primeval Ignorance (MAYA or Avidya)
- Drusya-Saktata* } Clinging to unreal things with the ideas
Abhimana } of 'me' and 'mine', on account of getting engrossed in the illusory perception of the unreal objective world of names and forms. See for example, the illusion of silver formed upon the mother-of-pearl, and trying to acquire the "silver?"
- Ahamkara.*
 (EGO) The false notion of 'ME' on the gross and subtle bodies, owing to the ignorance of True Self.
- Mamakara.* The false sense of ownership, beginning with the body and embracing all other mundane possessions and ideas. Ahamkara is the cause for mamakara.
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